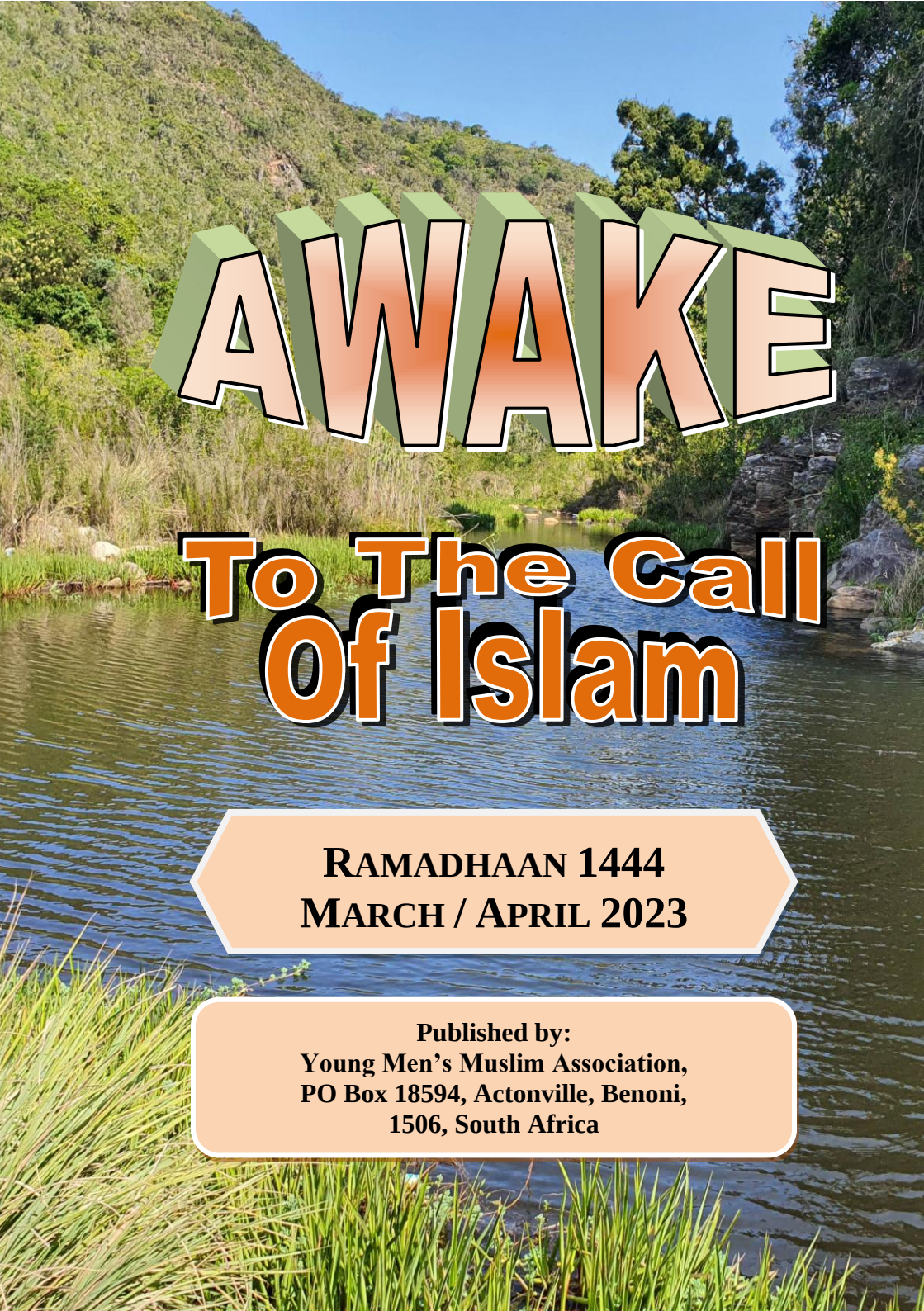




AWAKE

To The Call Of Islam

RAMADHAAN 1444
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NECESSARY ADVICE FOR RAMADHAAN

1. It is Sunnah to break the fast with dates. This was the practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It is unhealthy to break the Saum (Fast) with other kinds of food and to eat much at the time of Iftaar.
2. Maghrib Salaat should commence one or two minutes after the Athaan. There is therefore ample time to fulfil the Sunnah requirement of Iftaar. Begin Iftaar during the course of the Athaan. The time of Iftaar is not an occasion for feasting.
3. Eating at the time of Sehri ends with the advent of Subh Saadiq which is when Fajr time begins. It is preferable to stop eating a couple of minutes before the 'Fast Begins' time given on some timetables.
4. Eating beyond the 'Fast Begins' time invalidates the fast. Some people continue eating whilst the Fajr Athaan is in progress. The fast is invalid.
5. If by error a Fast is invalidated, then too it is not permissible to eat. Remain as a fasting person, and make Qadha of the invalid fast after Ramadhaan.
6. Whilst nonsensical, futile and abundant conversation does not invalidate the physical Fast, it utterly ruins the spiritual Fast. The spiritual benefits of the Fast are ruined by indulgence in futility, and the position is worse if the talk is gheebat (gossip and

back-biting). Gheebat also makes the Fast physically difficult.

7. After Ramadhan, i.e. during the month of Shawwaal, it is Sunnat to keep six Nafl Fasts. These may be kept all together or spread out over the month.

8. The reward of one good deed practised in Ramadhan equals 70 such deeds practised in other months. By the same token, the evil of sin committed during Ramadhan is also multiplied manifold.

9. Tilaawat of the Qur'aan Shareef is of special importance and significance during Ramadhan. Many khatams (complete recitations) of the Qur'aan Majeed should be observed.

10. Rasulullah (sallallahu alayhi wasallam) has applied additional emphasis on abstaining from arguments during the month of Ramadhan. If someone initiates an argument, maintain silence. In such silence is success.

THE EVIL OF TELEVISION

At least during Ramadhan, have mercy on your own soul by abstaining from the evil of television and the evil of the cellphone. The entire spiritual effect, benefit and reward of the wonderful Days of Ramadhan are gushed down the satanic drain by viewing television and the evils on the cellphone.

ABANDONING THE DEEN

The past two years plus has seen many communal and individual Shar'i obligations cast aside, without so much as a frown, let alone objection by the tongue. A believer, with even a flicker of Imaan, will understand that the current darkness, emptiness, listlessness & depression Muslims in particular are suffering is because of the shunting of fundamental Deeni obligations for two years, not because of lockdowns, price rises, continuous working from home etc. These are mere consequence of the former. Allah Ta'ala is the controller of the hearts. Happiness and sadness are the creations of Allah.

The Majlis, a handful of other Ulama, and even a small number of lay people produced categorical Shar'i proofs (and examples from seerah of Nabi Sallallahu Alayhi Wasallam and Sahabah) why lockdowns were impermissible, why closure of the Masajid was oppression, why not visiting grandparents was dhulm, why social distancing in Salah was Shaytaaniyat, why not attending funerals was wrong etc.? Never mind that, even basic aqeedah had to be explained that maut comes at its appointed time. It can't be brought forward etc.

It's not the case Muslims could not do anything about it. It's that they either believed in all the atheist protocols, pretending Nabi Sallallahu Alayhi

Wasallam & Sahabah didn't legislate in this area for us, or they simply suffered from inertia due to weakness of Imaan.

I shan't go through all the detailed evidences such as explanation of the Hadith of "La Adwaa" (i.e. there is absolutely and categorically no contagion). No one has time nowadays to read about Deen, let alone long posts pertaining to Deen, as Deen is a side show of mere rituals.

Suffice to say, if there is no taubah, and in a number of cases renewal of Imaan and Nikah for holding of kufr beliefs, all the brothers and sisters complaining about the darkness that has enveloped their entire being will not find a resolution to their issue. After Taubah, there needs to be a firm resolution to uphold all the Shar'i ahkaam regardless of prevailing circumstances, because it is only the Munafiqeen that make excuses, like they did at the time of Tabuk.

One of these commands is commanding good and forbidding evil. As a minimum this should be practiced with family and close friends. As for the wider community, I feel we're at the precipice. After two years of "zombification" by adhering to and taking on board weird protocols like following arrows on a floor, and casting suspicion on healthy people, brains have become so vermiculated that I've noticed an increasing number of people lacking

common sense. They struggle with basic logic and get lost in what they consider an alternative “intellectual” consideration. It may therefore be time to act on the following Ahadith:

(A) Nabi Sallallahu Alayhi Wasallam said (to the nearest effect) *“When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (intertwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.”*

(B) Another Hadith mentions: *“Behold! When the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: 'Allah's Messenger, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape.”*

(C) Another Hadith mentions: *“Soon there will come a time when **the best wealth a Muslim will have** will be sheep which he will take to the mountain tops and*

places where rain falls, fleeing for the sake of his religious commitment from tribulation.”

There is no guarantee in this era in particular that any of us even have Imaan. Hanzlah Radiallahu Anhu feared he was a munfaiq and he was a Sahabi. There's no guarantee that we die with Imaan. After two years of staying away from the House of Allah, which is the sign of Imaan, I'm not sure how many of us can claim to have Imaan.

May Allah Ta'ala grant us maut with Imaan. We should habitually make Du'a for this.

SURAH MULK

Reciting Surah Mulk every night will, Insha-Allah, save one from the questioning in the Grave.

JANAAZAH SALAAT FOR A DEBTOR

Once when a Janaazah was brought for Salaat, Rasulullah (Sallallahu alayhi wasallam) asked if the mayyit was in debt. When it was said that he has debt, Nabi (Sallallahu alayhi wasallam) asked if he had left sufficient assets to cover the debt. When he was informed that there were no assets, Rasulullah

(Sallallahu alayhi wasallam) said: *“Perform the Salaat of your mayyit.”*

Nabi (Sallallahu alayhi wasallam) himself refused to lead the Salaat. A Sahaabi said that he takes responsibility for the debt. Only then did our Nabi (Sallallahu alayhi wasallam) lead the Janaazah Salaat. This episode illustrates the gravity of the sin of unpaid debt.

BURIAL OF ABU TAALIB

Q.A Molvi claims that Rasulullah (Sallallahu alayhi wasallam) had attended the Janaazah of his beloved uncle Abu Talib despite him having died in the state of kufr and shirk. Is this correct? Please comment.

A.This molvi is a moron deviate. Rasulullah (Sallallahu alayhi wasallam) had instructed Hadhrat Ali (Radhiyallahu anhu) to throw the body of Abu Taalib in a hole in the way in which a dead animal is buried. Thus was he buried unceremoniously without the presence of Rasulullah (Sallallahu alayhi wasallam).

Furthermore, at the time of Abu Taalib’s death which was also the year in which Hadhrat Khadijah (Radhiyallahu anha) had died, Janaazah Salaat had not yet been introduced, and this was the 10th year of Hijrat.

BACTERIA IN CHICKENS

PE HeraldLive March 2, 2015

IT lurks in the guts of chickens, a food-borne disease that is becoming more common than salmonella – and there is little supermarkets can do to eradicate it.

The campylobacter family of bacteria has been found on 73% of chickens in supermarkets in the United Kingdom.

While no similar research has been done in this country, a researcher believes that figure would be comparable in South Africa, a nation with a love of chicken.

Campylobacter causes severe diarrhoea. While human mortality is rare, it can be harmful to people with weakened immune systems, and to babies.

There is also a link between campylobacter and Guillain-Barré syndrome, which can cause temporary paralysis.

According to the SA National Institute for Communicable Diseases (NICD), rates of campylobacter infection are now believed to be far higher than previously thought, after tests were carried out on children with severe diarrhoea.

The NICD found that campylobacter was detected in about 13% of cases.

“Campylobacter is found naturally in a chicken’s gut. You can’t get rid of it,” the SA Poultry Association’s Dr Louis Theron said.

Unisa researcher Antje Bartkowiak-Higgo did a study of campylobacter rates in a South African poultry abattoir in 2005. “I would say that what is seen in Britain is similar to what is seen here,” she said.

Bartkowiak-Higgo found that an average of 24% of chicken skin samples and livers showed campylobacter contamination.

According to the latest information by centres like the NICD that study human infection rates, Theron said, campylobacter was expected to exceed salmonella in incidents of food-borne diseases.

Ultimately, the prevention of campylobacter infections comes down to consumers. Theron said the meat had to be cooked properly.

Care had to be taken when washing chicken carcasses, as the water could carry the bacteria onto other food. -**Shaun Smillie**

THE WONDERS OF LEMON

A CURE FOR NUMEROUS AILMENTS AS WELL AS FOR CANCER

“Just cut 2-3 thin slices of lemon in a cup/container and add drinking water will become "alkaline water",

drink for the whole day, just by adding drinking water. Taking it as drinking water everyday is good for everybody.

The surprising benefits of lemon! I remain perplexed!

=====

Institute of Health Sciences, 819 N. L.L.C. Charles Street Baltimore , MD 1201.

This is the latest in medicine, effective for cancer! Read carefully & you be the judge Lemon (Citrus) is a miraculous product to kill cancer cells .

It is 10,000 times stronger than chemotherapy. Why do we not know about that? Because there are laboratories interested in making a synthetic version that will bring them huge profits. You can now help a friend in need by letting him/her know that lemon juice is beneficial in preventing the disease. Its taste is pleasant and it does not produce the horrific effects of chemotherapy.

How many people will die while this closely guarded secret is kept, so as not to jeopardize the beneficial multimillionaires large corporations? As you know, the lemon tree is known for its varieties of lemons and limes. You can eat the fruit in different ways: you can eat the pulp, juice press, prepare drinks, sorbets, pastries, etc...

It is credited with many virtues, but the most interesting is the effect it produces on cysts and tumors.

This plant is a proven remedy against cancers of all types. Some say it is very useful in all variants of cancer. It is considered also as an anti microbial spectrum against bacterial infections and fungi, effective against internal parasites and worms, it regulates blood pressure which is too high and an antidepressant, combats stress and nervous disorders. The source of this information is fascinating: it comes from one of the largest drug manufacturers in the world, says that after more than 20 laboratory tests since 1970, the extracts revealed that :

It destroys the malignant cells in 12 cancers including colon, breast, prostate, lung and pancreas. The compounds of this tree showed 10,000 times better than the product Adriamycin, a drug normally used chemotherapeutic in the world, slowing the growth of cancer cells. And what is even more astonishing: this type of therapy with lemon extract only destroys malignant cancer cells and it does not affect healthy cells.

Institute of Health Sciences, 819 N. L.L.C. Cause Street , Baltimore , MD1201”

THE KUFR OF CHILD’S PLAY, GAMES, BIRTHDAYS & CELEBRATIONS

Computer games, comics, fiction novels, apparently harmless cards, metal disks found it various food

products...and many other such “toys” have become the “in thing” with most children and teenagers. Yet, are they really as harmless as they seem? And do they have no effect on the impressionable minds of young children? Many parents have experienced that a great number of these forms of “entertainment” have a dramatic negative impact on young minds. If one looks carefully at these toys, with the spectacles of *Imaan* and through the eyes of the *Qur’aan* and *Sunnah*, the danger will be glaring.

SHIRK IN GAMES

Among the thousands of titles of computer games, subtle messages of immoral behavior and even shirk (*idol worship*) can be discerned. The “characters” in one game can be controlled to interact with other characters in various ways. Some of these ways are clearly what amounts to illicit contact in terms of Shariah. Imagine the effect on children who continuously control the characters to behave in an illicit manner? Another game takes the player through various stages wherein he conquers the enemies. As he progresses to higher levels, he eventually comes to the “Grand Temple” and his prize is to come into the court of the “Grand Master”, etc. In the process of these “games” many subtle messages settle in the mind and heart. Allah forbid, they could become the stepping stone to acting in a like manner in real life.

METAL DISKS AND CARDS

The metal disk and cards in packets of chips, boxes of cereals and other products are also a cause for great concern. Apart from the eerie faces and horrid pictures on the cards, they largely centre on magic, wizards and fairies. The “powers” of one card character is listed as “omnipotent”. Omnipotence is an attribute of Allah Ta’ala alone. The aspect of shirk in this is obvious. Fiction novels are another major factor in the breakdown of Islamic morals and respect in the youth. Many fiction books that are very popular among school-going boys and girls are books that encourage “dating” and in general the illicit boy-girl relationships that are a standard feature in Western society. Many comic books also centre on illicit boy--girl relationships. Children reading these “comics” for entertainment are affected by the behavior of the characters. The negative effects are bound to fall in their impressionable minds. Parents can never afford to be complacent with regard to what their children play with. The damage to their character and Imaan can be disastrous. We cannot allow anyone to play with the Imaan and character of our children!!!

CELEBRATIONS

The World Book Dictionary defines Christmas in the following manner:

"1. The yearly celebration of the birth of Christ; December 25. Christmas is marked by special

Church services, giving gifts and sending of greetings.

2. The religious and festive season before and after Christmas day.”

As for New Year's Day, the World Book Encyclopaedia describes it in the following words: “The Roman ruler Julius Caesar established January 1st as New Year's Day in 46 B.C. The Romans dedicated this day to Janus, the god of gates, doors and beginnings. January was named after Janus, who had two faces-one looking forward and the other looking backward. The early Romans gave each other New Year's gifts of branches from sacred trees. In later times, they gave coins, imprinted with pictures of Janus, or gold covered nuts.” Likewise, Easter is described as: *“the yearly celebration of the day on which Christ rose from the grave.”* These are celebrations of Kufr and Shirk. May Allah Ta'ala protect our Imaan.

THE REWARD OF PARENTS' DUA

Allah Ta'ala instructed Hadhrat Nabi Sulaimaan (alayhis salaam) to go to the seashore to observe a wonderful scene. Nabi Sulaimaan (alayhis salaam) set off to the sea with a group of companions which included some jinn. On arrival at the seashore, he could not see anything extraordinary. After ruminating for a while, he commanded Ifreet (a

powerful jinn) to dive into the ocean to investigate. Ifreet dived into the ocean and descended as far as he could. After a considerable time had passed, he emerged and reported that there was nothing extraordinary.

Nabi Sulaimaan (alayhis salaam) commanded another jinn to dive deeper into the ocean and investigate. The second jinn obeyed, and after some time surfaced without having observed anything peculiar or extraordinary. Then Nabi Sulaimaan (alayhis salaam) ordered his Wazeer (Minister), Aasif Bin Barkhiyah to dive into the ocean. The Qur'aan Majeed describes Aasif Bin Barkhiyah as a man who had the Knowledge of the Kitaab.

Aasif Bin Barkhiyah descended into the ocean and soon reached the very bottom where even the jinn did not reach. To his surprise he saw a beautiful white domed building which had four entrances. Each door was of a different type of precious stone, and all four doors were wide open. Despite the building being at the bottom of the ocean, not a drop of water entered.

After Aasif reported this wonderful discovery, Nabi Sulaimaan commanded Ifreet to bring the building to the surface. Ifreet then descended to a depth which was thrice as deep as he had reached when he first dived into the ocean. From the floor of the ocean he brought the beautiful building to the surface and placed it on the shore. Nabi Sulaimaan (alayhis salaam) marvelling at this wonder entered the building. He was astonished to find an extremely

handsome young men dressed in exquisite white robes performing Salaat.

Making Salaam, Hadhrat Sulaimaan (alayhis salaam) asked: "What has delivered you into this ocean?"

Youngman: "O Nabi of Allah! My father was paralysed and my mother blind. I served them for 70 years. Just before my mother passed away, she supplicated to Allah Ta'ala: 'O Allah! Grant my son long life and engross him in your ibaadat.'" When it was time for my father's demise, he supplicated: "O Allah! Let him serve you in such a place where shaitaan cannot reach."

After I buried my father, I passed by this shore and to my surprise I saw this domed building. Its beauty exercised a magnetic effect on me. I entered to view it. When I was inside an Angel arrived and delivered the building together with me to the bottom of this ocean."

Hadhrat Sulaimaan: "In which age did you come here?"

Youngman: "It was the age of Hadhrat Ibraaheem Khalilullah (alayhis salaam)."

Hadhrat Sulaimaan (alayhis salaam) calculated and determined that 2,000 years had lapsed since then. Despite the passing of thousands of years, the man was so young. Every hair was intensely black. Not a single hair was white.

Hadhrat Sulaimaan (alayhis salaam) asked: "What do you eat in this ocean? The Youngman said: "O

Nabi of Allah! A green bird brings to me in its beak something yellowish the size of a man's head. I eat it. It contains the tastes of all the bounties in the world. It eliminates heat, cold, lethargy, sickness, fear, hunger, thirst, etc.

Hadhrat Sulaimaan: "Do you wish to accompany us?"

Youngman: "No! "Deliver me to my original abode." And, so was the domed building with the Aabid returned to the depths of the ocean. Hadhrat Sulaimaan (alayhis salaam) commented: "Reflect! How wonderfully has the dua of parents been accepted. May Allah have mercy on you. Observe the rights of parents. O Allah! Grant us the taufeeq to serve our parents."

GLOBAL MOON SIGHTING?

Q. Some senior Muftis are of the view that global moon sighting is valid. Therefore, Eid could be on the same day all over the world. They quote Shaami in support of their view. Please comment.

A. They are quoting Shaami incorrectly. According to *only* the Hanafi Math-hab, the sighting of the hilaal in the west is valid for regions in the east and vice versa. This mas'alah does not at all mean that it is incumbent on the people in the west to accept the information transmitted by the people in the east and vice versa nor does it mean that we should establish hilaal committees for 'global sighting'. There never

existed any such structure or even attempt in the 14 century history of Islam.

Practically in our era in which there is no Ameerul Mu'mineen ruling all the lands of Islam, it is not possible to have a unified Eid based on global sighting. Hitherto there has been nothing but confusion and greater controversy stemming from these 'global sighting' endeavours. Reliance cannot be reposed on the corrupt, unjust, tyrannical regime of Saudi Arabia. The Saudis are hopelessly unfit to lead the Ummah in any matter of the Deen.

No one and no country has the right to impose its sighting on the inhabitants of another country. In fact, the elders of one town cannot impose their sighting on the inhabitants of another town 10 miles away in the same country.

Those harping and barking about 'global sighting' and a 'unified Eid', don't have serious work, hence they employ their brains and squander their time in futility, dreaming and hallucinating unattainable goals. Don't pay attention to their drivel.

MUSIC IS SATANISM

When Allah Ta'ala cursed and expelled Iblees (the Devil) from the heavens, he supplicated for a number of tools with which to ply his nefarious profession of Satanism on earth in his endeavour to entrap and destroy mankind. Among the things he supplicated for were a *muath-thin* (announcer) and a *qur'aan*

(*scripture*). Granting his supplication, Allah Ta’ala informed him that his ‘muath-thin’ would be musical instruments, and his ‘qur’aan’ would be poetry and singing.

The first being in creation to sing was Iblees. The first person on earth who made musical instruments was Thoebaal. He was from the progeny of Qaabil who had murdered his brother Haabil. Both were the sons of Nabi Aadam (alayhis salaam).

Shaikh Nasruddin Muhaqqiq (rahmatullah alayh) said: “When the false sufi sways to and from in his singing, the devil pokes him in his hind with his finger so that he sways swiftly to and from – right and left.” (*Fatawa Burhaanah*) Imaam Ahmad Bin Hambal (rahmatullah alayh) narrated: “Aisha (radhiyallahu anha) once said: ‘Once a female singer came to me and sang a song.’ Rasulullah (sallallahu alayhi wasallam) said: ‘While this woman was singing, shaitaan was blowing in her nostrils.’”

It has been revealed (*kashf*) to some Auliya that shaitaan is always present at gatherings of music and singing. Shaitaan exercises his influence on the singers and dancers. He transports them into states of satanic ecstasy. He dances above their heads and even with them, and keeps them enraptured in his worship. Auliya have even witnessed shaitaan physically lifting some of these people and dancing with them. He sometimes lets out a loud scream, and the dancer collapses. In fact, nowadays many of them scream and squeal like insane swines.

Rasulullah (sallallahu alayhi wasallam) said: “There is not a man who raises his voice with singing, but Allah sends two devils, one on either side of the singer. Both the devils strike their feet (dancing) until the singer ends his singing.”

Those who indulge in the satanism of music and singing are pigs figuratively, and a time will dawn when they will become pigs physically. Thus Rasulullah (sallallahu alayhi wasallam) said: “People in my Ummah will consume liquor, giving it some other name. Musical instruments and singing girls will be performing for them. Allah will cause the earth to swallow them, and of them He will transform into apes and pigs.”

It is clear from many Ahaadith and the *mukaashafaat* (revelations) of many Auliya that shaitaan is always present at music sessions and shows. He regulates the proceedings and casts his spell on the participants and the audience.

Shaitaan deceives and ensnares stupid Muslims into his den of satanism with even nazams and zain bhikha songs. The over-indulgence in nazams and all songs of the character called ‘zain bikha’ are tools of shaitaan, which he employs to destroy Imaan.

HAYAATUN NABI

Q.During my Umrah I met some Arab brothers from Taif who rejected the notion of Rasulullah (sallallahu alayhi wasallam) being alive in his

Grave. Provide proof which I could share with them

A. The Salafis do not believe in the concept of *Hayaatun Nabi – that Rasulullah – sallallahu alayhi wasallam and the Ambiya –alayhimus salaam- are alive in Barzakh*. All the Ambiya (alayhimus salaam) enjoy a lofty degree of life in Barzakh. In the Qur'aan Majeed Allah Ta'ala states very clearly about the Shuhada (Martyrs): *"Do not say about those who have been slain in the Path of Allah that they are dead. On the contrary, they are alive, and they are being given rizq by their Rabb."*

The status of the Ambiya is far superior and much more elevated than the status of the Shuhada. The *hayaat (being alive)* of the Ambiya is of a higher level than the *hayaat* of the Shuhada

The Salafi denial of this belief is denial of the belief which the Ahlus Sunnah subscribe to. You will not be able to share with them any proof nor convince them. Great Ulama have written kitaabs on this subject. The arguments of the Salafis have been refuted by Ulama, but they (the Salafis) remain adamant in their erroneous belief. It is therefore futile to engage in any discussion with them on this topic.

CRUEL WOMEN

On the Night of Mi'raaj while touring the heavens, Rasulullah (sallallahu alayhi wasallam) was shown a fearsome scene in Jahannum. Serpents were

repeatedly biting the breasts of a group of women. When he enquired about this episode, he was informed that they were women who had abstained from breast-feeding their infants.

Women whose brains have been contaminated with western kuffaar ideas of 'beauty' and 'shape', ape their kuffaar counterparts. They deny their babies the nourishment which Allah Ta'ala has created for them. Instead of breast-feeding their babies, they administer a variety of harmful substances called 'baby food' to their infants. They rob and ruin the health of their babies with their selfish attitudes acquired from the immoral western cult. Such women are not mothers. There is terrible punishment in store for them.

SIMPLICITY AND AUSTERITY

Someone asked Hadhrat Aishah (radhiyallahu anha) about their living conditions. She responded: "We survived on water and dates. When Rasulullah (sallallahu alayhi wasallam) died, he was donning a patched shawl and a lower garment of coarse cloth." Rasulullah (sallallahu alayhi wasallam) said: "Verily, my similitude with the world is like that of a traveller who takes rest under the shade of a tree. Then (after a short while) he departs abandoning the shade." The traveller journeying through the wilderness does not adopt the shade of the tree to be his permanent residence. If he does, and consumes

the little provisions he has, he will soon perish in the harsh conditions of the desert.

This dunya is like the shade of a tree. But we have made it our permanent residence. When Maut arrives, there will be no provisions for the onward journey through the harsh and fearful conditions of Barzakh (the life beyond the grave).

Rasulullah (sallallahu alayhi wasallam), counseling Hadhrat Aishah (radhiyallahu anha) said: "O Aishah! If you desire to link up with me (in Jannat), then take from this world only such provisions which are sufficient for a traveller on horseback; beware of the company of the wealthy, and do not regard a garment as being old as long as you can patch it."

Although it is not Waajib to adopt such 'extreme' measures of austerity (zuhd) which Rasulullah (sallallahu alayhi wasallam) loved for himself, his family and close companions, it is necessary for all Muslims to scale down their wasteful lives of opulence to ensure that they do not follow in the footsteps of Fir'oun, Haamaan and Qaaroon.

While millions in the Muslim World suffer in grinding poverty and ignorance – alienated from the Deen – affluent Muslims lead lives of wanton extravagance and total indifference. Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) said: "Everything which prevents you from the remembrance of Allah, is a misfortune, be it the wife, children, wealth or whatever it may be. Allah Ta'ala

has created everything on earth to remind you of Him."

"The life of this world is but play and amusement while the life of the Akhirah is best for those who have Taqwa. What do you have no Intelligence?"

(Qur'aan)

ABSA AND TAKAFOL

Q. It has been reported that ABSA has bought out Takafol which is described as an 'Islamic insurer'. What is Takafol and Islamic insurance? What is the difference between normal insurance and Islamic insurance?

A. 'Takafol' is old haraam riba wine in a new bottle (viz. the deceptive, Islamic-sounding name). Takafol is exactly the same 'normal' and conventional haraam insurance. With Islamic sounding nomenclature the Muslim community is duped and tricked into believing that Takafol is an Islamic product when in reality it is a product of Jahannum. It is riba for whose devourers the Qur'aan declares war.

ABSA which is owned by Britain's Barclays Bank, is a pure capitalist institution whose life-blood is riba. While ABSA has employed a mercenary so-called 'shariah' board whose function is to churn out *fatwas of jawaaz (permissibility rulings)* for its haraam riba products, be assured that all the deals marketed as 'halaal' are haraam. After all, a non-Muslim capitalist riba bank does not pay molvies and sheikhs fat

salaries and perks for the production of fatwas which declare riba products to be impermissible. They pay for the production of 'halaal' fatwas. Don't become entrapped in the riba tentacles of shaitaan.

IMPORTANT HEALTH TIPS

AND ADVICE SPECIALLY FOR PREGNANT WOMEN

- * Occasionally fumigate the house – every room – with fragrant incense (lobaan), and close the doors for a while.
- * Don't eat to full satiation. This will save you from many sicknesses.
- * Eat less during the spring season.
- * The meat of an old cow thickens and contaminates the blood.
- * Pregnant women should abstain from eating carrots.
- * Pregnant women should never eat beans.
- * Beans cause distressful dreams. (*This does not mean that it is necessary to totally abstain from eating beans. Excessive indulgence in anything is harmful*).
- * Excessive consumption of sour things weakens the muscles and hastens old age. Females should exercise extra caution and never eat sour things during pregnancy.
- * Do not eat sour things with milk.

- * Never eat fish and milk together. This combination can cause paralysis and leprosy.
- * Do not drink water after eating oily foods.
- * Don't drink water after eating fruit.
- * Drinking cold water with hot food, causes considerable damage to the teeth.
- * Don't sleep immediately after eating. There should be a minimum interval of two hours.
- * Don't drink water immediately after waking up from sleep. If overcome with thirst, close the nose then drink the water, and drink slowly. After drinking, keep the nose closed for a few moments.
- * Don't drink water after a strenuous walk or exercise. It is very harmful.
- * After relieving yourself in the toilet, don't immediately drink water.
- * Ice is harmful for the kidneys.
- * Don't resort to medicine in minor illnesses. Overcome such illness by means of correct eating, drinking, walking and fresh air.
- * Regardless of how serious a sickness may be, never panic. Panic adversely affects medication.
- * Sleeping on a full stomach can lead to deafness. Never sleep before two hours after meals.
- * Don't bite something hard. It harms both the teeth and the eyes.
- * Biting ice is harmful.
- * Pay special attention to the health of the stomach. Do not eat unless you are hungry. Do not fill the stomach to eliminate all vestiges of hunger.

- * Don't become addicted to fine and delicious foods.
- * Occasionally keep Nafl fasts. It benefits both physically and spiritually.
- * Don't eat fruit on a full stomach nor on an empty stomach. Consume fruit when the stomach is neither empty nor full.
- * Excess of oily foods weakens the stomach.
- * As far as possible abstain from laxatives. Without the opinion of a physician (hakeem) never take laxatives.
- * During pregnancy, as far as possible abstain from sexual relations, especially prior to four months and after the seventh month. Sexual relations during this period are harmful.

(Hakimul Ummat Hadhrat Maulana Ashraf Ali
Thanvi)

ATTRIBUTES OF THE HAAFIZ

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), one of the most senior among the Sahaabah proffered the following advice and admonition to the Haafiz of the Qur'aan:

“When the people enjoy themselves with food and drink, the Haafiz should be fasting. When they are laughing, the Haafiz should be in contemplation. When they dispute, he should be silent. When they manifest pride, he should be humble.

The Haafiz of the Qur'aan should be a person who is one who cries and who is always grieving and tolerant. He should not be a person of ill conduct. He should not be ghaafil (oblivious) nor rowdy nor of harsh disposition nor one who is arrogant.”

WOMAN'S NUQS FIL AQL

Q.Can you please explain what is meant by “females are deficiently intelligent in comparison to males”. I understand there is no equality. I do, however, find difficulty understanding ‘deficiently intelligent’. As I am alleged to be ‘less intelligent’, could you refer me to the passages in the Qur’an where this is stated and while you are at it, interpret it for me as well.

A.The difficulty you have in understanding ‘deficiently intelligent’ in regard to women is on account of your natural attribute of *Nuqs fil Aql* (*intellectual deficiency*).

Firstly do understand that it was Rasulullah (sallallahu alayhi wasallam) who had informed that females are *naaqisaatul aql* (*deficient in intelligence*). These are the words of the Nabi (sallallahu alayhi wasallam) whom you and we believe to be the Final Rasool of Allah Ta’ala. He had further explained that females are also deficient in Deen.

When the ladies asked Rasulullah (sallallahu alayhi wasallam) to explain their deficiencies, he responded:

(1) The testimony of two women equating to the testimony of one male indicates the deficiency of their intelligence. This is substantiated by the Qur'aanic Aayat in Surah Baqarah, Aayat 282.

(2) Their inability to perform Salaat (and fast) for a number of days each month on account of haidh (menses) demonstrates their Deeni deficiency.

The Sahaabiyyah ladies understood and accepted the truth and veracity of these statements of Rasulullah (sallallahu alayhi wasallam). They entertained no doubts in this regard. Nabi (sallallahu alayhi wasallam) did not elaborate further. It is therefore superfluous for us to attempt a further elucidation, for it will merely be our opinion. There are innumerable issues of the Deen which we do not understand, but in which we believe. We do not interpret the Qur'aan and Hadith. We merely narrate the commands of Islam.

APPARITIONS

Hadhrat Umar (radhiyallahu anhu) narrating a Hadith said that if you see any apparition (evil jinn/ghost, and the like, then recite the Athaan. Evil forces flee from the Athaan.

ALLAH'S DEVOTEES

Hadhrat Zunnun Misri (rahmatullah alayh) narrated that Allah Ta'ala said to Nabi Musa (alayhis salaam): "O Musa! Spend your life like that bird which lives alone. It eats its food on the tree and drinks pure water from the stream. When night arrives, it seeks refuge in a cave. It has love for me and aversion for transgressors. O Musa! I have some such devotees, when they commune with Me, I listen attentively to them. When they call Me, I turn towards them. When they approach me, I grant them My proximity. I suffice for them. I reciprocate their sincere love. I reward them for their deeds. I dispense all their affairs. I guard their hearts. I am the Trustee of their conditions. They derive peace and tranquillity only in My Thikr. In My Thikr is the cure for their illness. Light glitters on their hearts. Besides Me, they do not derive comfort with anyone else. They have fixed Me as the goal of their hearts."

HADHRAT RUMAISA – THE DAMSEL OF JANNAT (Radhiyallahu Anha)

Hadhrat Rumaisa (radhiyallahu anha) was the mother of Hadhrat Anas Bin Maalik (radhiyallahu anhu) who was in the employ of Rasulullah (sallallahu alayhi wasallam) for many years since childhood. Her other

name was Sehlah and she is also known as Umme Saleem. She had embraced Islam against the will of her husband whilst Hadhrat Anas (radhiyallahu anhu) was still a child. Her husband who was greatly offended with her Islam, deserted her and the child and went to Syria where he was killed.

Several men proposed marriage to Hadhrat Rumaisa (radhiyallahu anha), but she refused. She said that she would not marry as long as her son, Anas was a child. She would think of marriage only after her son became an adult, and then too, she would marry with his consent. Despite being young, she refused marriage for the sake of her son. The fear of a second husband ill-treating her son prevented her from marriage. Also, she believed that she would not be able to devote all her time and attention to her son if she married again.

After Hadhrat Anas (radhiyallahu anhu) reached adulthood, she married Hadhrat Abu Talhah (radhiyallahu anhu) with the consent of her son. About Hadhrat Rumaisa (radhiyallahu anha), Rasulullah (sallallahu alayhi wasallam) said: “On entering Jannat, I heard someone walking. When I enquired who the person was, I was informed that it was Rumaisa, the daughter of Milhan.”

In Islam it is perfectly permissible for a divorcee or a widow to marry again. There is no stigma attached to such a marriage. The choice of marriage or abstention therefrom is for the woman to make. However, Rasulullah (sallallahu alayhi wasallam)

praised a woman who abstains from marrying again for the sake of nurturing her children. In this regard Rasulullah (sallallahu alayhi wasallam) said that a woman who had abstained from marriage for the sake of devoting her entire time to rearing her children, will be together with him on the Day of Qiyaamah.

Therefore, if a woman who is able to guard her honour, modesty and chastity, refrains from marrying again, to enable her to devote her undivided attention, love and time to her little children, she will attain a very lofty stage in the Aakhirah.

YOUR FINGERS

INSTRUMENTS OF IBAADAT OR SIN

RINGS ON YOUR FINGERS

“A man approached Rasulullah (sallallahu alayhi wasallam) wearing a ring (made of) iron. Rasulullah (sallallahu alayhi wasallam) commented: ***“Why am I seeing on you the jewels of the people of the Fire?”*** Then he (the Sahaabi) threw away the ring. Later he (the Sahaabi) came wearing a ring of copper/brass. Then Rasulullah (sallallahu alayhi wasallam) said: ***“Why am I smelling the odour of idols from you?”*** Then he (the Sahaabi) said: “O Rasulullah! From what material should I make it (the ring)?” Rasulullah (sallallahu alayhi wasallam) said: ***“From***

silver which should be less than one mithqaal (about 4 grams)."

According to the Shariah, it is not permissible for both males and females to wear any kind of imitation rings. For females only rings of gold and silver are permissible. For males only rings made of silver weighing about four grams are permissible. Rings of copper, brass, iron, plastic, aluminium and of any material whatsoever are haraam. Thus, fingers on which such rings are worn are instruments of sin and the Fire of Jahannum will be the punishment.

LICKING THE FINGERS

"Rasulullah (sallallahu alayhi wasallam) said: "When any of you have eaten, do not wipe (or wash) your hands until he has licked his fingers."

A Sahaabi narrated: "I saw the Nabi (sallallahu alayhi wasallam) eating with three fingers, and licking his fingers before wiping (or washing) them."

Jaabir (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "After meals, lick the fingers, for verily, he (the one who eats) does not know in which portion of the food the barkat is."

Anas (radhiyallahu anhu) said that after Rasulullah (sallallahu alayhi wasallam) had eaten, he would lick his fingers thrice."

It is Waajib to lick the fingers after meals, before washing. It is also necessary to thoroughly cleanse the plate with the fingers before washing it.

Rasulullah (sallallahu alayhi wasallam) said that even the cleansed plate supplicates to Allah Ta'ala.

INTERLACING THE FINGERS IN THE MUSJID

(This interlacing of the fingers is called Tashbeek)

“Once while Hadhrat Saeed Al-Khudri was sitting in the Musjid, Rasulullah (sallallahu alayhi wasallam) entered. He saw a man sitting in the centre of the Musjid with the fingers of both hands interlaced. Rasulullah (sallallahu alayhi wasallam) indicated to the man, but he did not understand (what was being conveyed to him). Then Rasulullah (sallallahu alayhi wasallam) turned to Abu Saeed Al-Khudri and said: ***“When any one of you performs Salaat, never should he interlace his fingers, for verily, interlacing fingers (Tashbeek) is an act of Shaitaan, and verily, as long as you are in the Musjid you are in Salaat until you leave from the Musjid.”***

TAKHLEEL OF THE FINGERS DURING WUDHU

(Takhleel means to pass the fingers of one hand through the fingers of the other hand to ensure that water has reached the spaces in between the fingers.)

“Rasulullah (sallallahu alayhi wasallam) commanded: ***“When you make wudhu then make Takhleel between your fingers and your toes.”***

(Takhleel of the toes is made with the little finger of

the left hand.) Rasulullah (sallallahu alayhi wasallam) said: ***“Make takhleel of your fingers so that Allah does not make takhleel of (your) fingers with fire on the Day of Qiyaamah.”***

COUNTING ON THE FINGERS

Rasulullah (sallallahu alayhi wasallam) said to (the lady) Busrah: ***“Make incumbent on you (to recite) Tasbeeh, Tahleel and Takbeer, and count (the thikr) with the anaamil, for verily, they (the anaamil) will be questioned and interrogated on the Day of Qiyaamah. Do not become oblivious (of Allah’s Remembrance), for then you shall be deprived of Rahmat (Mercy).”***

(Anaamil refers to the finger-joints. On each finger there are three joints. Tasbeeh means to recite any form of thikr in which appears ‘***Subhaanallaah***’, even if only Subhaanallaah. Tahleel is to recite: ***Laa ilaha il lallaah***. Takbeer is to recite: ‘***Allaahu Akbar***’.)

The fingers will testify on the Day of Qiyaamah in favour of the one who had used them to count the number of times Thikr was made.

CRACKING THE FINGERS DURING SALAAT

Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radhiyallahu anhu): ***“Verily, I love for you what I love for myself. Do not crack your fingers whilst you are in Salaat.”***

The Wrath of Allah descends when fingers are cracked during Salaat.

EATING WITH THE FINGERS

“Hadhrat Ka’b Bin Maalik (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) would eat with his three fingers. He would lick the food from his three fingers.”

Eating food with the fingers is Sunnah. Generally three fingers are used when eating. However, food such as rice is eaten with all five fingers.

Every act of the Mu’mín, if done consciously in emulation of the Sunnah, is an act of ibaadat of high merit. Rasulullah (sallallahu alayhi wasallam) said: ***“The Mu’mín is rewarded for every (lawful) act he does, even for the morsel of food which he (affectionately) lifts (with his fingers) to the mouth of his wife.”***

INTEREST

Allah Ta’ala revealed to Hadhrat Nabi Musa (alayhis salaam) that the punishment in Jahannum for those who devour interest will be the thorns of the Tree of Zaqqoom which is a ghastly tree of torture in the Fire. Thorns from Zaqqoom will be forced down their throats. May Allah Ta’ala save us from His Wrath.

SADQAH – A REMEDY FOR SICKNESS

The importance of water

Rasulullah (sallallahu alayhi wasallam) said:

“Protect your wealth (by paying) Zakaat. Remedy your sick ones (by giving) Sadqah. Fortify (yourselves) against calamities by means of Dua.”

Sadqah is an efficacious method of treating sickness. A man came to Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) and complained: “I am suffering for seven years from this wound on my knee. I have resorted to every kind of remedy. I have consulted many physicians, but to no avail.”

Hadhrat Abdullah Ibn Mubaarak said: “Go and search for a place where people are experiencing hardship because of lack of water. Have a well dug for them. I have hopes that with the gushing of water, your wound will be healed.”

The man obeyed. He arranged for the construction of a well. After a short while he was completely healed. Imaam Baihqi narrated the following wonderful episode.

“My Ustaadh Imaam Abu Abdullah Haakim’s face became covered with pimples. Every remedy failed to cure him. After a whole year passed in this condition, he went to Hadhrat Imaam Abu Uthmaan As-Saabuni and requested: *“During your Jumuah majlis (gathering) do supplicate for my cure.”*

Imaam Saabuni that Friday made fervent dua and those present recited ‘Aameen’.

The next Jumuah, a lady sent a letter to Imaam Saabuni in which she had written: ‘I too had made fervent dua at home that night for Imaam Abdullah Haakim. That very night Rasulullah (sallallahu alayhi wasallam) appeared in my dream and said: ‘Tell Abu Abdullah Haakim to make water available in abundance to the people.’

Imaam Baihqi said that he delivered the letter to Imaam Abu Abdullah Haakim. After reading the letter, he immediately arranged for the construction of a well to supply the people with water. Even before a week had passed, his face began to heal. Very soon there remained not a single pimple nor any blemish on his face. He was completely cured.

THE DARKNESS OF TASHABBUH

Tashabbuh bil Kuffaar (emulating the kuffaar) is haraam. Rasulullah (sallallahu alayhi wasallam) said: *“Whoever emulates a people, becomes of them.”* Many aayaat in the Qur’aan prohibit even inclination towards the kuffaar.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) in a letter to the sons of his Shaikh, Hadhrat Khwaajah Baaqi Billaah (rahmatullah alayh) said:

“This Faaqeer once went to visit a man who was in the throes of death. When I concentrated on his spiritual condition, I discerned that his heart was

enveloped by clouds of *zulmat* (spiritual darkness). Despite all my endeavours (*of Tawajjuh*) to eliminate the *zulmat* from his heart, it was to no avail. Afterwards I discovered that these clouds of *zulmat* were the effects of the attributes of *kufr* which were hidden in him. These attributes of *kufr* were the consequences of association and friendship with the people of *Kufr*. By means of *Tawajjuh* the clouds of *zulmat* cannot be eliminated.”

This episode should be adequate admonition for those who follow the ways, styles and fashions of the *kuffaar*. The ultimate end could be *kufr* and departure from this dunya without *Imaan*. May Allah Ta’ala save our *Imaan*.

MOTHER IS YOUR NAFL HAJJ

A man left from the City of Farghaanah (in Central Asia) with the intention of performing *Nafl Hajj*. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made *Salaam*, but Hadhrat Abu Uthmaan did not respond. Feeling annoyed, the man reflected in his mind: ‘It is indeed surprising that a Muslim does not respond to the *Salaam* of another Muslim!’

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He commented: “Does a person perform Hajj whilst abandoning his ailing and grieving mother?” Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off

to return to Farghaanah. He remained in his mother's service until her death.

After his mother's demise he travelled to Nishapur to be in the company of Hadhrat Abu Uthmaan Al-Khairi. When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and honoured him. He remained in the company of Hadhrat Abu Uthmaan until the latter's demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood becomes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a distance of 77 kilometres or more. Children should not deprive themselves of the wonderful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as '*Mustajaab (readily acceptable), without doubt*'.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

TEN MORONIC ACTS

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: “There are ten moronic acts (acts which indicate the stupidity/lack of intelligence of a man).”

- (1) While making dua for oneself, one abstains from making dua for one’s parents and for the Muslims at large.
- (2) Daily reciting less than 100 aayats of the Qur’aan Majeed.
- (3) Entering the Musjid and returning without having performed Tahyatul Musjid.
- (4) Passing through or near to the Qabrustaan (graveyard) without making Salaam to the inmates and without making Dua for them.
- (5) A person (musaafir – traveller) entering a city on the Day of Jumuah and departing without having performed Jumuah Salaat.
- (6) Refraining from learning something of the Deen from an Aalim in the neighbourhood.
- (7) Two persons becoming travelling companions, but not enquiring about each other’s name.
- (8) Not responding to the invitation of a person (on condition that the function is without any haraam acts).
- (9) Despite affluence, to destroy one’s youth by abstaining from the acquisition of knowledge and moral character.

(10) Filling the stomach and leaving the neighbour hungry.

WHAT IS TAQWA?

What is the meaning of Taqwa? In this era of jahaalat, fisq and fujoor, *Taqwa* has become a strange or an alien concept to even the Ulama who spend their years teaching Qur'aan Tafseer, Hadith and Fiqah. Once Hadhrat Umar (radhiyallahu anhu) asked Hadhrat Ubayy Bin Ka'b (radhiyallahu anhu) to explain the meaning of Taqwa. Hadhrat Ka'b (radhiyallahu anhu) said: "O Ameerul Mu'mineen! Did you ever pass through an alleyway strewn with thorns?"

Hadhrat Umar: "Many a time."

Hadhrat Ka'b: "How did you react?"

Hadhrat Umar: "I tightened my garment and walked with extreme care to avoid the thorns."

Hadhrat Ka'b: "That is the meaning of Taqwa. This world is an abode of thorns. It is filled with the thorns of sins. You should therefore pilot your way through this abode of thorns with exceptional care to save your garments and yourself being caught in the thorns of sins. This is the meaning of Taqwa and it is the most valuable capital."

THE IJMA' OF 700 MASHAAIKH

Hadhrat Fareeduddeen Attaar (rahmatullah alayh) said: “I questioned 700 Mashaaikah regarding four acts, and all of them without exception gave the same response. The four questions I posed were:

I. Who is the most intelligent person? They said: “The one who shuns sins.”

II. Who is the wisest person? They said: “The one who is not proud over an excellence.”

III. Who is the wealthiest person? “The one who is most contented (with whatever Allah Ta’ala has bestowed to him).”

IV. Who is the most dependent person? They said: “The one who is bereft of contentment.”

INTELLIGENCE

Rasulullah (sallallahu alayhi wasallam) said: “An intelligent person is he who always takes a reckoning of himself and practises deeds which will benefit him after death. A moron is he who enslaves himself to lust, but hopes for reward.”

THREE ACTS

Rasulullah (sallallahu alayhi wasallam) took an oath to emphasize the following three acts:

- 1) “Charity does not decrease wealth spent in the Path of Allah.
- 2) “Allah enhances the honour of an oppressed person who bears the oppression with sabr (patience).”
- 3) “Allah opens the doors of poverty for a person who (unnecessarily) opens the door of begging.”

THE BEST GULPS

Hadhrat Hasan Basri (rahmatullah alayh) said: “Of all the things a person gulps down, two gulps are most loved to Allah Ta’ala: Sabr at the time of calamity, and to swallow anger.

HONESTY AND JUSTICE

During the inception of the British domination of the Indian subcontinent, a dispute pertaining to land developed between the Muslim and Hindu communities in Khandlah, district Muzaffarnagar. While the Hindus claimed that the place was their temple, Muslims maintained that it was a Musjid. The matter went to the magistrates court for resolution.

After hearing both parties, the magistrate met the Muslim party in privacy and asked if they were aware of any Hindu whom they trusted and on whose testimony the judgment could be decreed. The

Muslims were not aware of any such Hindu whom they could trust. The magistrate then approached the Hindu party and asked if they were aware of a trustworthy Muslim whose testimony they would rely on. The Hindus responded: “This is a great trial. It is a communal matter. Nevertheless there is a Muslim Buzrug whose honesty we can vouch for. We have never known him to speak a lie. In all probability he will state the truth even in this matter.”

The Buzrug was Mahmood Baksh, the brother of Mufti Ilaahi Baksh, the student of Shah Abdul Azeez who was the Khalifah of Hadhrat Sayyid Ahmad Shaheed (rahmatullah alayh). The magistrate issued a summons for the Buzrug to attend the hearing. However, the Buzrug responded: “I have taken an oath that I would not set eyes on the face of an English man.” The magistrate sent the message: “You need not look at my face. But ensure you are present. The matter is grave. Without your presence, the dispute cannot be resolved.”

The Buzrug relented and went to the court. But, he turned his back towards the magistrate. After both parties had testified. When the magistrate asked the Buzrug to pronounce his decision, the eyes and ears of both parties were riveted on his face. The Buzrug announced: “The truth is that the land belongs to the Hindus. The Muslim community does not own it.” Thus the award was made in favour of the Hindus.

On that very day many Hindus embraced Islam. Honesty and justice are integral constituents of

Imaan. In this regard, the Qur'aan Majeed states: *“O People of Imaan, be firm in establishing justice as witnesses for Allah even though it be against yourselves or parents or relatives.”*

(Surah Nisaa', aayat 135)

RESPECT FOR THE USTAADH

The pomp and splendour of the *Khilaafat* of Haroun Rashid are proverbial. However, despite the worldliness and luxurious lifestyle of the Khalifah, he was a man of lofty Islamic moral character. Haroun Rashid had assigned his son, Maamun who had become the Khalifah after his father, to Imaam Asmaee (rahmatullah alayh) for the acquisition of Ilm (Islamic Knowledge) and Adab (Islamic moral character).

One day when the Khalifah visited Imaam Asmaee, he found him making wudhu. The Khalifah's son, Maamun was pouring water from a jug on to the feet of his Ustaadh, Imaam Asmaee. Beholding this, Haroun Rashid displaying considerable annoyance, commented: “I assigned him to your company to gain moral character. Why did you not instruct him to pour water with one hand, and wash your feet with the other hand?” This was the attitude of the Khulafa of bygone days. Despite their worldliness, they ensured that good Islamic moral character is inculcated in their offspring.

HAIR-STYLE LIKE THE HUMP OF A CAMEL

Many women fold, plait and wrap their hair into a huge ball on top of their heads. Severely condemning this lewd hair-style, Rasulullah (sallallahu alayhi wasallam) describing a group of Jahannum, said:

“(They are) women who whilst dressed are naked; they are astray and they lead (males) astray (with their wiles and charms); their heads are like the humps of Bukhti camels. They will not enter Jannat nor will they smell of the fragrance of Jannat....”

(Muslim)

The satanic purpose for adopting this haraam style is to attract the gaze of males. Thus the Hadith says that such women are astray and lead astray the men who gaze at her. Women sporting a ‘camel’s hump’ on their heads are among the accursed ones who are doomed for Jahannum. They will not even be allowed to smell of the wonderful fragrance of Jannat which according to the Hadith can be perceived from millions of miles.

Women with these lewd hair-styles should also remember that their Salaat in this condition is not accepted.

The other accursed characteristic of lewd women mentioned in this Hadith by Rasulullah (sallallahu alayhi wasallam) is ‘nudity despite garments’. Women whose garments are either transparent or

tight-fitting are the targets of this castigation. The curse of Allah Ta'ala and of His Malaaikeh constantly settles on such women who adopt immoral styles. They are described in the Hadith as a *fitnah* for themselves and a *fitnah* for others, that is, for men.

FOUR AFFLICTIONS

Rasulullah (sallallahu alayhi wasallam) said:
When Muslims cherish hatred for their Ulama, project the buildings of their business centres (e.g. malls, hypermarkets and the like), and marry for the sake of wealth, then Allah Azza Wa Jal inflicts them with four afflictions: Famine, oppression of the rulers, corruption of civil servants, and attacks of the enemy.” (Mustadrak-e-Haakim)
(Ulama in this context refer to the Ulama-e-Haqq, not to the Ulama-e-Soo’ – evil molvies and sheikhs).

THE TAQWA OF IMAAM AHMAD

Once freshly-baked bread was presented to Imaam Ahmad Bin Hambal (rahmatullah alayh) by a servant. When Imaam Ahmad asked about the bread, he was informed that the bread had been baked in the home of his son, Abdullah. Abdullah was an Aalim of Taqwa. Despite the piety of his son,

Imaam Ahmad refused the bread and instructed that it should be removed from his presence.

The reason for this attitude was that his son, Shaikh Abdullah, used to accept gifts from the Khalifah of the time, and Imaam Ahmad believed that the wealth of the Khalifah was contaminated.

On one occasion he had severed all relationship for a full month with his two sons and paternal uncle because they had accepted gifts from the Khalifah.

On another occasion when bread was presented to him, Imaam Ahmad enquired about the origin of the bread. The cook said: “I used your flour and obtained the yeast from your son, Abdullah.” Imaam Ahmad refused to eat of the bread since he believed that it had become *Mushtabah (Doubtful)*. The cook asked if he should give the bread to a faqeer (beggar). Imaam Ahmad said that he may do so on condition that he informs the faqeer that the flour was Ahmad’s and the yeast was from Abdullah.

For an entire month no faqeer came to the door. The cook informed Imaam Ahmad that the bread was no longer fit for human consumption. Imaam Ahmad instructed him to throw the bread in the river.

THE GHAI RAT OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative

was also a doctor. The Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated by the English lady commented: “*A faasiqah may not touch my body.*”

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

SPECIAL NASEEHAT FOR THE STUDENTS OF DEEN

The very first fundamental requisite for a Student pursuing the Knowledge of the Qur’aan is sincerity of intention. His *niyyat* should not be contaminated with any worldly or nafsani motive. The one and only *niyyat* should be to gain knowledge for the pleasure of Allah Ta’ala – to enable you to discharge *Ibaadat and Taa-at* in the correct manner. There should be no other *niyyat*. Students are beguiled by the nafs and shaitaan with snares adorned with Deeni hues, e.g. the purpose of pursuing Deeni knowledge is tableegh, delivering lectures, becoming imams, rendering other forms of Deeni service. All such issues are distractions and deceptions which contaminate the *niyyat*.

The second vital requisite for the acquisition of the *Noor of Ilm* is consumption of *halaal*, *tayyib* morsels of food. This is of imperative importance. Its significance is so decisive on moral reformation and spiritual elevation that Allah Ta'ala commands the *Ambiya*: “*O Rusul (Messengers)! Eat tayyibaat and practise deeds of virtue.*” A'maal-e-Saalihah are dependent on the ingestion of *halaal*, *tayyib* food. *Tayyibaat* refers to such foods which are pure and clean in every way, both physically and spiritually. This aayat informs us that all *Ambiya* had been commanded to observe two acts in particular: (1) To eat *tayyib* food, and (2) to practise deeds of virtue.

The *Ambiya* (alayhimus salaam) being *Ma'soom* (sinless), *Zuhd* (abstinence and renunciation of the *dunya*) is an integral constituent of their moral character. Nevertheless, Allah Ta'ala commands them to exercise exceptional care regarding the morsels they consume. When this command has been given to such holy personalities who are meticulous in observing the rules of the *Shariah* in every aspect and detail of life, then to a far greater degree will it be applicable to others who are drowned in the worldly cesspool of filth and pollution.

The illustrious *Muffasssireen* mention that the reason for combining these two acts (*tayyib* food and virtuous deeds) in this aayat is the decisive effect which *tayyib* food exercises on A'maal-e-Saalihah. In this age, neither students nor the *Ulama* have a proper understanding of *halaal* *tayyib* food and of its

vital importance for the development of *Roohaaniyat* and *Baseerat*. The consumption of *mushtabah* and even physically contaminated food exercises a detrimental effect on the spiritual heart even if such food is halaal. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) narrated the following very interesting episode which is full of *ibrat* for the Students of the Deen, as well as for the Ulama who fail to understand the importance of abstaining from *mushtabah* food.

A man admitted his son to a Daarul Uloom in India. Both the father and the son enjoyed a high degree of Taqwa. After some time the father came to visit his son at the Madrasah. The son was attending classes. While the father waited in his son's room he noticed that the *roti* (*bread*) was commercial bread. In other words, the *roti* was bought from some shop. The father was highly agitated. When his son arrived, he made Salaam, but the father did not respond to his Salaam. Expressing considerable annoyance, he demanded to know why his son was eating bread obtained from the shops. The son explained that it was not his *roti*. The bread belonged to another student who also shares the room with him. Not satisfied with the explanation the father said: "*Why do you live with such a student who eats just anything?*" So saying, the father expressing his grief, left without speaking with his son or greeting him.

This was the degree of Taqwa of a man of genuine Taqwa. He left no stone unturned to inculcate the

same degree of Taqwa in his son. Explaining the rationale of this episode, Hadhrat Thanvi (rahmatullah alayh) said that items displayed in public attract the gazes of numerous people. Many poor and destitute people who are unable to buy the *roti* simply stare at it. Such stares of desire (*Nathr*) spiritually contaminates the food. When a pious person consumes such spiritually contaminated food, his *roohaaniyat* will be adversely effected.

It is accepted that nowadays such a lofty degree of Taqwa may be impossible for almost all students. The purpose of mentioning this episode is to convey an idea of the meaning of abstaining from spiritual pollution. In these times, students should at least totally abstain from the haraam carrion chickens, carrion meat (the halaalized pork and carrion meat products), chocolates, sweets, commercially prepared biscuits, soft drinks and processed foods containing a million chemical ingredients camouflaged with deceptive E numbers.

Furthermore, they should not eat like gluttons – three meals a day. Animals too do not degenerate to such levels of gluttony as human beings of this age. An excess of even halaal tayyib food is harmful for both the physical body and the soul. Hadhrat Sahl Bin Abdullah (rahmatullah alayh) said: “*When Allah created the dunya, He instilled in satiation (i.e. in a full stomach) ma’siyat (sin) and jahl (ignorance), and He created in hunger Ilm (Knowledge) and Hikmat (Wisdom).*”

Hadhrat Zunnoon Misri (rahmatullah alayh) said: “Hikmat does not reside in a stomach filled with food because eating in abundance causes hardness and darkness in the heart. The consequence of this is deficiency in ibaadat and increase in ghaflat. With hunger one reaches Hikmat. Hunger creates pleasure in ibaadat and is extremely beneficial for illuminating the hearts so that (true) Uloom is acquired.”

Students and Ulama should ponder and reflect on their bestial state in which they are fully under the domination of the nafs. There is no *Ilm* without spiritual fibre (*roohaaniyat*).

YOUR DEEDS ARE YOUR RULERS

Rasulullah (sallallahu alayhi wasallam) said:

* “Just as you are, so too will rulers be appointed over you.”

* Hadhrat Isaa (alayhis salaam) supplicated to Allah Ta’ala: “O my Rabb! What is the sign to indicate that you are pleased with Your creation?” Allah Ta’ala said: “I cause the rains to descend when it is time for sowing the seeds, and I withhold the rains when it is time to harvest the crop. I appoint benevolent men to rule over them. I assign their monetary affairs to generous persons.”

Nabi Isaa (alayhis salaam) said: “O my Rabb! What is the sign of your wrath on your creation?” Allah Ta’ala said: “I send the rains when they harvest

the crops, and I withhold the rains when they sow the seeds. I appoint ignoramuses to rule them, and I assign their monetary affairs to their niggardly ones.”

* Rasulullah (sallallahu alayhi wasallam) said: “Allah Ta’ala says: ‘I am Allah. There is no deity except Me. I am the King of kings. The hearts of kings are in My Hands when the people obey Me, I turn the hearts of the rulers with benevolence and mercy towards them. Verily, when the people disobey Me. I turn the hearts of the rulers with wrath and vengeance towards them. Then they (the rulers) inflict severe punishment on them. Therefore do not become involved with cursing the rulers. On the contrary engage yourself with *thikr* and humility so that I protect you against the tyranny of your rulers.’ ”

* Hadhrat Ali (radhiyallahu anhu) said: “Verily, when Allah Ta’ala becomes wrathful on a nation whose destruction He has not ordained by means of earthquakes and disfigurement, then He causes prices to soar; He withholds rain, and He appoints the worst of people to be their rulers.”

* Rasulullah (sallallahu alayhi wasallam) said: ‘Verily, Allah Azza Wa Jal says: ‘I extract vengeance from those on whom is My Wrath with others on whom is My Wrath. Then ultimately I shall cast them all (both groups) into Jahannum”

* “Don’t revile the rulers. Supplicate to Allah for their rectitude, for verily, their rectitude is linked to

your rectitude.” (i.e. if you reform yourselves, the rulers will become reformed.)

* “I take oath by Him in whose control is my life! Command righteous and prohibit evil. (If you do not) then the vilest among you will be appointed rulers over you. Your pious people will then supplicate, but their duas will not be accepted.”

Rulers are the reflections of the deeds of the masses. The rulers are mirrors in which the citizens can view their own deeds. A corrupt people will be saddled with tyrannical and corrupt rulers. Thus Rasulullah (sallallahu alayhi wasallam) said: “*Your deeds are your rulers*”. Since the rulers are our reflections in the mirror, it is unintelligent to revile our own ugly reflection we see in the mirror. If a beautiful image is desired to be reflected in the mirror, it is necessary for the object in front of the mirror to be beautiful.

A very ugly ignorant man who had never seen a mirror in his life once picked up a broken mirror. When he looked in it, he saw his own ugly face. In disgust he threw the mirror to the ground and exclaimed: “No wonder you have been thrown away!” This buffoon reviled the mirror for his own ugliness which was reflected in it. This is the condition of people who revile the rulers. They in fact revile themselves in the same way that the buffoon had thrown away the mirror and reviled it.

In the Hadith Qudsi, we are instructed to reform ourselves and become obedient servants of Allah

Ta'ala. He will then either reform and tenderize the hearts of the tyrannical rulers or replace them with kind, benevolent rulers. It is quite obvious from the many Ahaadith of Rasulullah (sallallahu alayhi wasallam) as well as stemming from the Qur'aan-e-Hakeem that in general cruel and oppressive rulers are the consequences of the evils of the masses, and that the solution for the oppression and tyranny is not vilification of the tyrants. On the contrary, it is self-vilification, soul-searching, regret and repentance. Moral reformation and submission to the Shariah of Allah Azza Wa Jal will bring about a peaceful revolution which will see either the change of heart of the rulers or their replacement by benevolent rulers.

It is also quite clear that the basic theme of all the Ahaadith on this subject is self-reformation, for only such reformation is the enduring solution for the tyranny of oppressors. However, shaitaan has succeeded in casting the Ummah into the massive deception of believing that the problem is for example Hosni Mubarak, Gadhaafi, Asad and the host of other kuffaar and munaafiqs who are today at the helm of affairs in the lands of Islam. These tyrants are merely the reflections of the moral degradation, bid'ah, fisq, fujoor and kufr in which the Ummah is today wallowing in a drunken stupor. Removal and killing of the tyrants without moral reformation and submission to the Sunnah is simply

the substitution of one system of tyranny for another system of tyranny.

The scenario of substitution of tyrannies comes within the scope of the Hadith Qudsi (mentioned above) in which Allah Azza Wa Jal says that both groups – the oppressors and the oppressed who replace the former oppressors – are *Mabghoodh Alayhim*, i.e. the Wrath of Allah Ta'ala has settled on them. Both groups of scum will be swept into Jahannum. This is the situation prevailing currently in the Arab lands in the aftermath of the so-called stupid 'Arab Spring'. Both groups are *Mabghoodh Alayhim*.

The other form of punishment mentioned in the Ahaadith for a flagrantly transgressing and rebellious Ummah when their final destruction has not yet been ordained, but is divinely schemed to be gradual and incremental, is drought, scarcity of essential foodstuff, soaring prices, pestilence, infighting, etc. Then when the hour dawns for the ultimate decree of annihilation, no respite will be granted.

“And, when We decide to destroy a place (town/city, i.e. its people), We command its affluent ones (that is, We grant them leeway to transgress recklessly). Then they indulge in transgression. Thus the decree (of punishment) is ordained for them. Then We utterly destroy them.”

“And, when their appointed time (of annihilation) arrives, it will not be delayed a moment nor advanced.” (Qur'aan)

As long as Muslims fail to understand that every particle moves by the direct intervention and command of Allah Azza Wa Jal and that the oppression which rulers inflict on the populace is the decree of Allah Ta'ala, and the solution for such tyranny is *Inaabat ilallaah (Turning to Allah with Repentance)*, they will remain sinking in an abyss of moral degradation and humiliation to remain the slaves of the western kuffaar.

“And not a leaf falls (from a tree) but He is aware of it....”

HAIJAJ BIN YUSUF

Hajjaaj Bin Yusuf, the governor of Iraq, was notorious for his cruelty. He had unjustly and brutally put to death 120,000 persons. He had also killed numerous Sahaabah of our Nabi (sallallahu alayhi wasallam). Among the senior Sahaabah whom he had martyred were Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and Hadhrat Abdullah Bin Zubair (radhiyallahu anhu). He would frequently remark: “Nothing is more pleasurable for me than bloodshed.”

When Hajjaaj was born, he had refused to be suckled by his mother. Shaitaan appeared in the form of the physician Haarith Bin Kald. He advised that a black goat be slaughtered and some of its blood be rubbed into the baby's mouth and on its face. After

this prescription was observed, Hajjaaj began drinking his mother's milk.

The last pious personality whom Hajjaaj had brutally murdered was the famous Taabi-ee, Hadhrat Saeed Bin Jubair (rahmatullah alayh). After this murder, Hajjaaj was afflicted with an apparition in the form of Hadhrat Saeed Bin Jubair (rahmatullah alayh). He was literally haunted night and day by this apparition which appeared in front of him, and accusingly asking: 'Why did you kill me?' He would dream of Hadhrat Saeed, and when his eyes opened, Hajjaaj would see the apparition in front of him. He was being driven to insanity with fear.

An internal wound developed in his stomach. The pain was unbearable, and it increased by the minute. Simultaneously he was overwhelmed with such intense cold that despite a fire being positioned close to him, the severity of the cold would not ease. His body would become burnt, but the cold was incremental. He bellowed like an ox with pain.

To diagnose the internal wound, the physician lowered a string with some food substance down Hajjaaj's throat. When the string was retrieved, it came up full of worms. Worms were devouring his inside.

Suffering unbearable pain, Hajjaaj sent for Hadhrat Hasan Basri (rahmatullah alayh). When he arrived, Hajjaaj pleaded to him to make dua for him. Hadhrat Hasan said: 'O Hajjaaj! Listen! I always admonished you to desist from your cruelty. You are

now tasting the consequences of what you had done to Saeed.’

Finally Hajjaaj died with great suffering. When someone saw Hajjaaj in a dream, he (Hajjaaj) said: “I am repeatedly being slaughtered as a punishment for having killed Saeed Bin Jubair. After being slaughtered, I am resurrected and again slaughtered. This process is being continued.”

Rasulullah (sallallahu alayhi wasallam) said: *“Beware of the curse of the mazloom (the oppressed one).... Allah lifts his supplication above the clouds, and the doors of the heavens are opened up for it. Allah Azza Wa Jal says: ‘By My Might and Power! I shall aid you, even if it is after some time.’”*

Never does a *zaalim* escape the consequences of his *zulm*. Besides the punishment in the Hereafter awaiting him, punishment in this world too is mandatory for him.

IBAADAT FOR THE DUNYA

“On the Day of Qiyaamah there will be people who will have marks on their foreheads (as a result of Sujood in abundance). They will be those who had spent the nights in Tahajjud Salaat. Night and day they had devoted to Ibaadat. However, the Malaaikeh will be hauling them into Jahannum.”

The companions of Hadhrat Ali (radhiyallahu anhu) who were with him on this occasion, asked in surprise: “What is the reason for this?” Hadhrat Ali

(radhiyallahu anhu) replied: “Whilst they were engaged in their effort (of ibaadat), their *Maqsood* (*Objective*) was not Allah Ta’ala. They performed their acts of ibaadat to satisfy their own desires, hence it will be proclaimed: “Today, all of you enter into Jahannum! You have no relationship with Me (i.e. Allah Azza Wa Jal).”

This Hadith has full applicability in the present age in which the dunya is being pursued with deeds supposed to be for the Aakhirah. Among the signs of Qiyaamah, it is mentioned in the Hadith that people will pursue worldly objectives with deeds of the Aakhirah (i.e. with ibaadat and Deeni activities) which will be utilized as a smokescreen for despicable nafsani motives. All the so-called ‘deeni’ functions of merrymaking, the ‘thikr’ and sing-song (na’t) sessions, the public thikr halqas and even madaaris are of this category of deeds which are perpetrated to deceive the ignorant masses for the acquisition of nafsani and worldly designs and objectives.

THEY HAVE EMOTIONS

“Slaughter is different from processing in that the raw material is alive, has a central nervous system, can express emotional states, and has biological components like humans.” (Dr. J. Swanson, American Meat Institute’s Conference)

The ‘raw material’ in slaughtering consists of chickens, sheep and cattle, all of which have *Rooh*. They all have emotions similar to our emotions, and they recite the *Tasbeeh* of Allah Ta’ala more than what humans do. Thus the halaalized brutality with which these *makhluqaat* (creations) of Allah Ta’ala are killed is nothing but the inspiration of Iblees whispered into the hearts of men driven to insanity by their lust for money.

THE BRUTAL SHOCKING

“The birds’ heads and upper bodies are dragged through a splashing electrified water trough called a “stunner”. This water, which is cold and salted to conduct the electricity, does not actually stun the birds. Its purpose is to immobilize them to keep them from thrashing on the slaughter line and to paralyze the muscles of their follicles so that their feathers will come out easily after they are dead.”

Millions of chickens are electrically shocked daily at the chicken-killing facilities in South Africa. While the Shariah prohibits the infliction of any prior slaughter injury, the electrical shocking is a cruel form of injury inflicted on the chickens. Heartless are the people who halaalize this brutal system, and heartless are the people who devour such carrion which reached their table after the infliction of a series of haraam acts of cruelty on the helpless chickens. Almost 80 years ago Hadhrat Maulana

Ashraf Ali Thaanvi (rahmatullah alayh) had explained that electrical shocking only immobilizes the animals causing them immense agony long before the actual slaughter takes place. Hadhrat Thanvi had said that acceptance of this kuffaar system of brutality is akin to kufr.

PUNISHMENT FOR A LUSTFUL GAZE

Hadhrat Abu Abdullah Al-Jalaa' (rahmatullah alayh) was a renowned Wali during the early stage of Islam. He was the mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh). Narrating an episode which had happened to him during his early years of self-reformation, he says:

“Once whilst walking in the bazaar I saw an extremely handsome Christian lad. I stared and wondered at the beauty of this lad. While I was admiring the lad’s beauty, Hadhrat Junaid Baghdaadi (rahmatullah alayh) appeared on the scene. I said to him: “Hadhrat, will Allah Ta’ala punish such a beautiful form in the fire?” Hadhrat Junaid said to me: ‘Did you look at the lad?’ I said: ‘Yes.’ He responded: “Your look was not a look of *ibrat* (to derive lesson). It was a look of lust. For deriving lesson there are thousands of universes into which you could look and contemplate to gain lesson. You shall taste the punishment of this lustful glance.”

So saying, Hadhrat Junaid departed. As he left me, suddenly the entire Qur’aan Majeed of which I was a Haafiz was snatched from my heart. I forgot the whole Qur’aan from the *Alif* of *Alif Laam Meem* to the *Seen* of *Surah Naas*.

Shock, fear and grief overwhelmed me. Thereafter for years, I cried, repented and offered penances. Finally, Allah Ta’ala out of His Mercy restored the Qur’aan Majeed to my heart. Henceforth I never again looked at anything because in looking there are great dangers.”

Punishment on the Auliya settles almost immediately when they err, even if the error pertains to Mustahab practices. Their close proximity to Allah Ta’ala makes them liable for a loftier standard which does not apply to the rank and file. The slightest spiritual pollution severely tarnishes their souls, and Allah Ta’ala is swift in taking retribution from His close Devotees. Rasulullah (sallallahu alayhi wasallam) said: *“When Allah intends goodness for a servant, He hastens his punishment in this world.”*

THE MAGNAMITY AND TOLERATION OF A SULTAN

Sultan Taajuddeen Yaldooz had entrusted his son to an Ustaadh for his Deeni education. One day, in a fit of rage the Ustaadh struck the prince on the head with his whip. The prince collapsed and died. The

Ustaadh was miserable with remorse and fear. On receiving the sad news, the Sultan immediately hastened to the maktab where he saw the dead body of his son.

Observing the miserable state of the Ustaadh, the Sultan said: “Leave immediately before the news of the prince’s death reaches his mother. Migrate to some far away place where you can pass the days in concealment. Go before I am petitioned to have you executed for this crime.”

Shedding tears in profusion and expressing his profound gratitude, the Ustaadh departed as advised by the Sultan.

The Sultan’s honour did not permit punishing the man who was the Ustaadh of his son. The Sultan’s grief did not overshadow his honour and intelligence.

AIDING OTHERS

Rasulullah (sallallahu alayhi wasallam) said:

* “Whoever removes a hardship from someone, on the Day of Qiyaamah Allah Ta’ala will remove a great hardship from him.”

* “Whoever, comforts a person in distress, and ameliorates his condition, Allah Ta’ala will comfort and make life easy for him in this world and in the Aakhirat.”

* “Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Aakhirat.”

* “Allah aids a person as long as he aids a brother Muslim.”

A VIRTUOUS ACT

“Among the greatest acts of virtue is that a man be kind to the friends of his father after his (the father’s) death.” – Hadith. Rasulullah (sallallahu alayhi wasallam) described *silah rahmi* (kindness and assistance) to the friends of one’s father to be among the greatest acts of virtue. From this Hadith it is simple to understand the greater virtue of *silah rahmi* with relatives.

What is the Islamic concept of *Silah Rahmi*? A man came to Rasulullah (sallallahu alayhi wasallam) and said: “O Rasulullah! I observe *silah rahmi* with my relatives (being kind to them and aiding them). However, they sever ties with me. I am kind with them whilst they are harsh with me. I overlook their faults, but they revile me.” Rasulullah (sallallahu alayhi wasallam) said: “If indeed you are as you have explained, then you have humiliated them (i.e. their evil reaction to your kindness, etc. has humiliated them). A helper appointed by Allah Ta’ala is constantly with you. He wards off their mischief as long as you maintain your attitude (of *silah rahmi*).”

In another Hadith Rasulullah (sallallahu alayhi wasallam) explaining the meaning of *Silah Rahmi* said: “A perfect person of *Silah Rahmi* is not a man who repays kindness with kindness. A perfect man of

Silah Rahmi is he who is kind towards those who sever ties with him.”

Rasulullah (sallallahu alayhi wasallam) also said: “Whoever wishes for increase in his rizq (earnings) should be kind to relatives (i.e. practice *silah rahmi*).

FATAH MUSALI

Hadhrat Shaikh Fatah Bin Ali Musali (rahmatullah alayh) was among the very senior Auliya of the early period of Islam. He was the contemporary of Hadhrat Bishr Haafi (rahmatullah alayh). A salient feature of him was shedding tears in abundance. He would say when asked, that whenever he recalls his sins, he was overwhelmed by tears. Sometimes he would literally cry tears of blood.

Hadhrat Fatah Musali said: “I acquired faidh (spiritual benefit) from 30 Auliya, all of whom were Abdaal. Every one of them exhorted me to flee from people and to eat less.” Solitude and hunger are essential requisites for development of spiritual fibre. Hadhrat Zunnun Misri (rahmatullah alayh) said that *Hikmat* (spiritual wisdom) does not reside in a person whose stomach is full. Much eating of even halaal tayyib food hardens the heart and results in *zulmat* (spiritual darkness) engulfing the heart.

WONDERFUL EIPISODE OF MAUT

Hadhrat Abu Ali Misri (rahmatullah alayh) narrated the following wonderful episode:

“I had a neighbour whose profession for many years was to provide funeral and burial services. He would give ghusl, kafan and attend to the burial of the deceased. In his lifetime he had attended to thousands of deceased. One day when he visited me I asked him if in his profession he had observed any significant or wonderful episode. He responded that he had witnessed numerous wonderful episodes whilst giving ghusl and kafan, and burying the dead. I asked him to narrate one such wonderful incident. He narrated as follows:

‘Once during the daytime a handsome young man dressed in spotlessly clean white garments came to inform him of a janaazah at their home, and that I should accompany him to give ghusl and kafan to the mayyit. I immediately accompanied him. Soon we reached his home. While he entered I remained outside. I thought that he must have gone inside to separate the womenfolk. After sometime, instead of the young man, a young woman came out crying. Standing behind the door, she asked: “Are you the one who will be giving the ghusl?” I said: “Yes.” She instructed me to enter.

When I approached the person, I was shocked to see that he was the very one who had come to call me. He was in the final stage of life. He was

breathing heavily and saying “Allaah! Allaah! It seemed as if the ground gave way under me. Whilst taking the Name of Allah, his soul departed. His perfumed kafan, etc. was neatly at his side. I was dumbfounded. Nevertheless I understood that he must have been a very holy person. It appeared that he was aware of his imminent Maut, and that he had called me for giving ghusl and kafan to his body.

After ghusl and kafan I covered the body with a sheet. The girl who was his sister came forward, opened the sheet. Kissing her brother she gently said: “Go, my brother – Fi Amaanillaah (in the protection of Allah).”

After profusely expressing her gratitude and thanking me, she said: “If your wife also does this work (of ghusl and kafan), please send her to me.” This statement overwhelmed me with fear. It seemed that my heart had stopped beating. Now it appeared to me that like her brother, her Maut to was imminent and that she was aware of it, hence asking about my wife. I hastened home and explained the episode to my wife. When my wife and I reached her home, the door was locked. I called, and the girl opened the door. She took my wife inside while I remained outside.

My wife explained: “As we entered the house, she suddenly faced the Qiblah and collapsed. When I examined her, I found that her soul had departed from this material cage. She was dead.” The graves of both brother and sister are close to each other.”

HIJAAB FOR IN-LAWS

AND THE DANGER OF RECKLESS MINGLING

QUESTION: After the death of my father, my husband's father married my mother. He is therefore, both my father-in-law and stepfather. One day, whilst I was alone in the room, he entered and engaged me in conversation. Then suddenly he grabbed and hugged me. He tried having sex with me. I harshly admonished him and tried my best to physically ward him off. After screaming at him, he withdrew and went to take ghusl. He had groped me very immorally. Now what is the Shariah's command for us?

ANSWER: When people ignore or scorn the Shariah, then they become entrapped in the snares which shaitaan and the nafs prepare for them. The Fuqaha have fourteen centuries ago warned that it is incumbent for a man to maintain a distance from his daughter-in-law and vice versa. The Shariah orders a degree of hijab for them, and also for a man and his stepmother, and vice versa, and for a man and his stepdaughter, and vice versa.

Whilst these kinds of relatives are mahram of a kind, the *fitnah* of sexual lust is ever present. If the man had not married the woman who is his wife, it would have been permissible for him to marry her mother. This clearly confirms the presence of the *fitnah* of lust which is kindled when hijab is relaxed

– when they become too friendly and when they are alone.

Now see what has happened in this case. It is about the worst disaster. Your Nikah has terminated, and never can you ever live with your ‘husband’ as man and wife. There is no way in which your relationship with your now ex-husband can be repaired. The damage is irreparable and perpetual. In addition to your marriage having ended, the marriage of the devil (your father-in-law/stepfather) with your mother has also perpetually ended. Two marriages have been destroyed for life by the evil Satanism of a man who succumbed to the inordinate lust of his satanic nafs.

Now, regret is of no avail. When the shaitaan (your father-in-law) had perpetrated his villainous immorality, he was fully under the spell of Iblees. When the nafs overshadows the Aql, then a man is incapable of thinking. Imaam Ghazaali said that when a man is overcome with lust – especially filthy lust of this type – then 75% of his brain cells become inoperative. After he has destroyed himself, shaitaan steps aside. The man then comes to his senses, and shaitaan mocks at him while the unfortunate slave of the nafs shed tears. But then it is too late.

When we proclaim the Haqq of the Shariah – what the Fuqaha have ruled – and we say that a female may not travel alone with her father-in-law nor be alone with him, then some satanic ‘molvis’ disgorge considerable rubbish. Now let these moron ‘molvis’

unravel the rot in which these two woman and the devil are trapped.

If you and your mother, because of fear and shame for people, sweep the filth under the carpet and continue to live with your ex-husbands, then know that you will pass the rest of your days in an adulterous union, and the resultant offspring will be illegitimate. Be more concerned of the ultimate humiliation and punishment in the Akhirah.

What has happened to you, is happening on a large scale in the community all over the world. Almost total lack of fear for Allah Ta'ala coupled with ignorance of the Shariah induces people to conduct themselves recklessly and to plunge into immorality without any concern for the ensuing terrible consequences in this world and in the Hereafter. It is essential – Waajib – to exercise extreme caution for in-law relatives.

DESTRUCTION OF THE NATION OF HOMOSEXUALS

The Dead Sea region was the land of the homosexuals and the gays. The region with its entire population destroyed by Allah's terrible punishment comprised of the towns and cities of Mee'ah, Sa'rah, Asra, Dawma and Sadoom. Sadoom was the largest city. All these cities together with all the inhabitants

were utterly annihilated by Allah's punishment which came in three forms:

(1) A mighty scream which shattered their ears and internal organs.

(2) Overturning of the cities. The Angel dug his wing deep into the earth under these vile locations and taking the entire region into space, flipped it upside down to be crushed into obliteration.

(3) A horrendous shower of brimstones. Each stone was inscribed with the name of a homosexual who was struck with precision by the stone ordained for him.

Narrating the episode of the homosexuals and their annihilation, the Qur'aan says:

"And remember Loot when he said to his people: 'What do you commit such immoral abomination which no one in the universe had perpetrated before you?'

Verily, you approach for sexual gratification men instead of women. In fact, you are a grossly transgressing people."

The response of his people was nothing but that they said: 'Expel them (Loot and his group) from your town. They are a group who seek to be holy.'

Then We saved him and his family, except his wife (who was a kaafir). She was of those who remained behind (to be obliterated by the punishment)."

We showered on them torrential rain (of brimstone as mentioned in other verses). So see what was the disastrous end of criminals."

(Surah Al-A'raaf, aayaat 80 - 84)

The villainy and destruction of the homosexuals are mentioned in several places in the Qur'aan Majeed. The people of Nabi Loot (alayhis salaam) were the first on earth to initiate the unnatural, immoral, filth of homosexuality. This filth had so deranged their hearts and brains, rendering them incapable of distinguishing between male and female. Homosexuality became the accepted and 'natural' norm among them in the same way as the South African constitution has created honour and respect for this abomination.

The stones which struck each and every homosexual was a special type of hard-baked pebble, each pebble bearing the name of the filthy criminal it had to strike. Every homosexual was overtaken by the chastisement except one man who was at that time on a trade-journey in the Haram of Makkah. He was saved from the punishment for 40 days due to his presence in Makkah. After 40 days, as soon as he reached outside the precincts of the Haram, the stone on which his name was inscribed struck him, and he too perished.

Also, all homosexuals who were not inside the doomed towns when the punishment struck, but who were on journies were killed by their respective stones. Nabi Loot's wife who was a kaafirah was also killed by the punishment.

The Dead Sea remains to this day an ominous monument to remind mankind of the terrible fate which overtook the nation of gays and homosexuals. Similar fates await nations in this age who have legalized and bestowed respect on homosexuality, lesbianism and gayism. Allah's Athaab will most certainly overtake and utterly destroy the perpetrators and legalizers of this filth and unnatural abomination which puts dogs, pigs and devils to shame.

Since the act of homosexuality is unnatural – an upside down act of filth – one form of the punishment was also 'upside down' to symbolize the wickedness of the *rijs (filth)* of this abomination. The 'upside down' dimension of the three-fold punishment was that Hadhrat Jibraeel (alayhis salaam) took the entire region decadent with the filth of homosexuality, to a certain height in space, then smashed it to earth upside down. May Allah Ta'ala save us all from the evil in our nafs and from His Wrath.

THE FIRE OF DIVINE LOVE

Hadhrat Abdullah Bin Makhzumah (radhiyallahu anhu) supplicated to Allah Ta'ala: "O Allah! I am setting off to join in the Battle of Yamaamah. Let every limb on my body be wounded in this Battle." Then he joined the Muslim army. Allah Ta'ala had accepted his Dua. Every limb on his body was

inflicted with wounds which he sustained in the thick of the battle.

When the time for his Soul to depart was imminent, a companion nearby offered to bring him water. Hadhrat Abdullah Bin Makhzumah said: “No. At this time I am fasting. I shall soon make iftaar with the Drink of The Divine Vision.” So saying, his noble Soul took flight from this ephemeral human body. The Fire of Divine Love consumes everything in its path.

WHAT THE SONS SHOULD DO WHEN THEIR FATHER DIES

Rasulullah (sallallahu alayhi wasallam) said: “The love of the world is the root of every evil.” This attitude erupts into open warfare and lifelong animosity among brothers after the demise of their father when they have to divide the assets. There are too many such cases of brothers becoming implacable enemies and resorting to the kuffaar courts for solutions to their malice and animosity. Yet, the procedure of the Shariah for resolution of all issues is simple and straight forward. The only requisites are some fear for Allah Ta’ala and setting aside greed.

Generally during the lifetime of the father, his sons work with him in the business. They derive their sustenance jointly from the business. They eat and

drink, journey and marry from the business. According to the Shariah such a business is the property of the father. He is the sole owner regardless of the effort of the sons.

After the father is buried, the first concern of the sons should be to ascertain the financial status of the estate. If necessary they should close the business for a couple of days for the purpose of accurate stock-taking. Once the state of the estate has been ascertained, the shares of the heirs should be calculated and be paid out or a mutually acceptable arrangement should be made.

The system of continuing for years to trade with the assets of the estate, i.e. the assets of all the heirs, without having made arrangements with the heirs, is haraam. The complications become compounded with each passing day and with the children and wives of the heirs becoming involved. The assistance of the Ulama should be enlisted when the variety of assets has to be divided.

It is haraam for the sons who control the business to unilaterally continue trading without making proper arrangements with the heirs.

FOR SHIFAA' (CURE)

- Recite Surah Faatihah 3 or 7 times
- Recite the 6 Shifa Qur'aanic verses
- Blow on the patient or yourself if you are the patient.

- Do this amal daily. Even better is to do it more than once daily.
- Do the same *amal (practice)* and blow on water and drink.

Make constant Dua for Shifa' and recite Istighfaar in abundance because most of our sicknesses are due to:

- * Sins, including the sin of over-eating. The Sages of Islam say that the root of all sicknesses is the stomach.

- * Usurping and trampling on the *Huqooq* (Rights) of others. If this is the case, then make amends regarding usurped and unfulfilled *Huqooq* because without having made amends, Taubah and Istighfaar are of no avail.

- * Consuming haraam and mushtabah food.

- * Consuming food laced with chemical ingredients such as preservatives, colourants, emulsifiers, stabilizers, and a litany of E Numbers which conceal the true nature of the poisons which you consume.

The efficacy of spiritual remedies involving Qur'aanic aayaat and Allah's Names is commensurate with Taqwa and abstention from sin and haraam. For example, certain Qur'aanic verses are remedies for eye problems. However, if the patient continues viewing television, he/she should not expect to be cured with the Qur'aanic remedy. The condition of the eyes will progressively deteriorate with indulgence in television.

Similarly, a man who is guilty of *zulm* (oppression/injustice) having usurped the *huqooq* (rights) of others will not find cure in Qur'aanic remedies. He has to first make amends by fulfilling the rights, seeking pardon and repenting. In fact, *zulm* is such an abhorrent evil that it effaces the efficacy of even physical medication. In most cases the diseases which befall a *zaalim* (oppressor) are the effects of the Curses of the *mazloom* (oppressed). Rasulullah (sallallahu alayhi wasallam) said: *“Beware of the curse of the mazloom. Allah raises the curse above the clouds and the Doors of heaven are opened up for it, and Rabb says: ‘I take oath by My Might! I shall aid you even if it is after some time.’”*

People should not lose sight of the fact that they are dealing with a Being Who does not forget. Even after years, the Divine Whip strikes. Allah Ta'ala grants man respite of even years to make amends and reform himself. When he adopts an incorrigible attitude of recklessness, the Punishment is swift and appalling. May Allah Ta'ala save us from His Wrath.

THIKRULLAAH

When Imaam Abu Yusuf who had become the chief Qaadhi of the Islamic Empire, was departing from his Ustaadh, Imaam Abu Hanifah (rahmatullah alayh), the latter said: *“O Ya'qoob! Whilst sitting with people, engage abundantly in Thikrullaah, so*

that they learn from you the Thikr of Allah Ta'ala."

Imaam Abu Hanifah (rahmatullah alayh) emphasized the importance of Thikrullaah. Allah's remembrance is the objective of life. The Qur'aan and the Ahaadith are replete with the exhortation of Thikr in abundance. A heart devoid of perpetual Thikrullah, is the abode of shaitaan.

SAAM IBN NOOH

Once at the grave of Saam, the son of Nabi Nooh (alayhis salaam), Nabi Isaa (alayhis salaam) said to Saam, "Stand up with the permission of Allah!" Out of the grave emerged Saam. He greeted Nabi Isaa (alayhis salaam) who asked him: 'How many years have passed since you have died?' Saam said: "Five thousand years". When Isaa (alayhis salaam) asked about his condition, Saam said that to this day he still feels the severity of Maut.

Nabi Isaa (alayhis salaam) said: "Why are your hairs white? In your age no one had white hairs." Saam said: "When I heard your proclamation, I woke up thinking it is Qiyaamah. The shock and fear of Qiyaamah instantaneously changed my black hair into white." Thereafter Saam returned to the grave.

LOVE IN ENGROSSING

Once whilst a Buzrug was performing Salaat, a sobbing woman with her hair and face exposed passed right in front of him. The Buzrug became very agitated and annoyed. Terminating his Salaat, he exclaimed: ‘Have you no shame! You shamelessly expose your hair and face and passed in front of me!’ The woman firstly apologized profusely, and explained: “My husband has just now divorced me. His love has made be oblivious of my condition. My love for him and the grief which has settled on me made me oblivious of everything, hence I did not realize my state.” Then she added: “But I am bewildered at your state. My absorption in the love for my husband has made me oblivious of everything despite this love being of a transitory (and inferior) kind. What kind of Divine Love do you have, which does not render you oblivious? If your Divine Love is true, how did you observe me in my pitiful state?”

When Hadhrat Hasan Basri (rahmatullah alayh) was informed of this episode, he commented: “I shall always remember her reprimand. Undoubtedly, this is the defective state of our Salaat.”

The soldiers of the zaalim kaafir king had killed Nabi Yahya (alayhis salaam) in the room where he and his father, Nabi Zakariyya (alayhis salaam) were engrossed in Salaat. It was only after completing his Salaat that Nabi Zakariyya (alayhis salaam) realized that his son, Nabi Yahya (alayhis salaam) had been

brutally killed. This was the degree of concentration and absorption in the Love of Allah Ta’ala. Thus the Sufiya say: “Salaat is the Mi’raaj of the Mu’mín.”

SIN EFFACES IMAAN

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “When a person indulges in zina (fornication) his Imaan departs from him and is suspended above him. After he has emerged from this sin, his Imaan returns to him.”

In another Hadith, Rasulullah (sallallahu alayhi wasallam) enumerated several major sins having the same consequence of expelling Imaan at the time of indulgence. It is therefore imperative when a person is about to indulge in any major sin, to reflect on this Hadith, and to ask himself: “What will be my condition if maut (death) captures me whilst I am indulging in this heinous sin? If maut should come in the very process of indulgence, I shall die without Imaan.” Such reflection will, Insha’Allah, generate sufficient fear to deter the Mu’mín from committing the sin.

TASAWWUF IS SACRIFICE

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) and Hadhrat Ma’roof Karkhi (rahmatullah alayh) were

among the great Sufiya of the Tab-e-Taabieen era. They lived more than 12 centuries ago. Once when these two Sufiya met, Hadhrat Shaqeeq Balkhi asked: “What is Tasawwuf according to you?” Hadhrat Ma’roof Karkhi said: “When we are given, we express gratitude (make shukr), and when calamity settles on us, we adopt Sabr.” In other words, Tasawwuf according to him was to express gratitude for the bounties Allah Ta’ala bestows, and to adopt Sabr when Allah Ta’ala imposes trials.

Hadhrat Shaqeeq Balkhi commented: “This is like the dogs by us in Balkh.” (*Balkh is today in Afghanistan*). Dogs are also grateful to their master when he feeds them, and they are patient when food is denied to them. Hadhrat Ma’roof Karkhi asked: “What is Tasawwuf by you?” Hadhrat Shaqeeq Balkhi said: “When bounties are withheld from us, we make shukr, and when bestowed to us, we sacrifice (the bounties).”

Once Hadhrat Khafeef (rahmatullah alayh) asked Hadhrat Abu Muhammad Ruwaim (rahmatullah alayh) for some naseehat, Hadhrat Ruwaim said: “*The least requirement in this Path (of Tasawwuf) is to sacrifice your Soul. If you are not prepared for this, then do not concern yourself with the pure and priceless issues of this Path.*”

Ridha (i.e. to be happily pleased at all times with Allah’s decrees) is the lofty demand of Tasawwuf. In this regard Rasulullah (sallallahu alayhi wasallam) said: “It is of the good fortune of the Son of Aadam

that he is pleased with whatever Allah has ordained for him.”

SULAIMAN BIN ABDUL MALIK AND UMAR BIN ABDUL AZIZ

Sulaiman Bin Abdul Malik was the Khalifah in about 96 Hijri. He was extraordinarily handsome. It was his practice to marry four women at a time. After four days he would divorce all four and marry another four. He was a profligate and led a life of extreme pomp and pleasure. He died at the age of 35 years.

When Sulaiman was lowered into the grave, his body began to quiver. His son exclaimed: ‘My father is alive!’ Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) who became the Khalifah after Sulaiman said: “Son, your father is not alive. Allah has made haste with his punishment. Bury him in haste.” Afterwards Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) said: “I lowered him into the grave. I removed the cloth from his face and saw his face turned away from the Qiblah. He was such a handsome man but his face had become black.”

After Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) became the Khalifah, he summoned one of his ministers who used to advise Sulaiman, and said: “In the grave I have seen the faces of all three Khalifahs (who had preceded him). Their faces were turned away from the Qiblah. After I am buried see what

happens to me.” He was famed for his piety and justice. He is known as Umar, The Second for modelling the Khilaafate according to the Sunnah of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah.

When Hadhrat Umar Bin Abdul Aziz was about to be buried, a strong breeze began blowing. A letter fell from the breeze. When it was opened, the people saw written therein: *“Bismillaahir Rahmaanir Raheem. This is a notification from Allah of the salvation of Umar from the Fire.”*

When he was laid in the grave, the minister opened his face and found it facing the Qiblah. The beauty of his face appeared as if it was the moon of the fourteenth night.

THEY ARE MUNAAFIQEEEN

Rasulullah (sallallahu alayhi wasallam) said: “The majority of the munaafiqeen of my Ummah are their qaaris.”

All of these miserable TV-Dajjaal’s Eye’s molvis, sheikhs and qaaris are the Munaafiqeen mentioned by Rasulullah (sallallahu alayhi wasallam). Save your Imaan from even their shadows. Salaat behind them is not valid. They are the enemies from within the community. They are the vilest vermin who gnaw at the foundations of the Deen. They are the evil ones who undermine Islam for the sake of money,

gratification of the immoral nafs and stupid public acclaim.

THE NIFAAQ OF NA'TS AND NAZAMS

Q. Why are *Na't* and *Nazam* functions not permissible?

A. *Na't* and *Nazam* functions are haraam. Such functions are based on the *hurmat* of *ghina*. This is just one factor of the prohibition. In fact, the current type of *Qiraa't* jalsahs are also prohibited. This prohibition is based on several factors: *Riya*, gathering of *fussaaq*, beardless *qaaris*, reciting for money, defiling the sanctity of the *Musjid*, etc. As for the newly-introduced satanic cult of *Na't* and *Nazam*, the *Fuqaha* have explicitly forbidden such organized *ghina* (*singing*). It is all *nafsaaniyat* and *shaitaaniyat* which according to the *Hadith* sows *nifaaq* in the hearts. When *Rasulullah* (*sallallahu alayhi wasallam*) said that most of the '*munaafiqeen*' of his *Ummah* are the *Qaaris*, then what epithet should be applied to these *qawwaals* who publicly, and even in the *Musaajid* raucously and stupidly insult their intelligence and the intelligence of the stupid crowd trying to sway in tune of the Satanism which defiles the sanctity of the *Musjid*?

THE KUFR OF INTERFAITH

The interfaith movement which is being led by Saudi Arabia and promoted by the West is the very antithesis of *Da'wat and Tableegh*. Whilst *Da'wat* demands the proclamation of the unadulterated Haqq of Islam, the interfaith movement disallows it. Among the cardinal articles of faith of the interfaith kufr movement is that all religions and ideologies are on par, and that no religion is the absolute truth since all religions and ideologies are products of the human mind.

A Muslim who becomes an interfaither has therefore to accept suppression of the Deen and abstention from *Da'wat and Tableegh*. It is a capital crime in the interfaith movement to proclaim that idols, the trinity, and the doctrines of kufr of all the false religions are *baatil*. Whilst Muslims who support the kufr interfaith movement have to incumbently consort with the kufr ideology of this satanic cult, the Qur'aan commands:

“Allah says: ‘Do not take (i.e. do not believe in) two gods. Verily, He is One God. Therefore, fear Me Alone. For Him is whatever is in the heavens and the earth, and for Him is the Deen exclusively.’”

(An-Nahl, Aayat 51 and 52)

Commanding the Muballigh to proclaim the Haqq, the Qur'aan says: *“Do not associate with Allah*

another god, for then you shall be cast into Hell-Fire disgraced and accursed.”

(Bani Israaeel, Aayat 39)

“Say (to the interfaithers, idolaters, Christians, etc.): ‘If there were gods with Him as you are fabricating, then they would have pursued a way to the Owner of the Throne (to displace Him).”

(Bani Israaeel, Aayat 42)

Emphatically commanding the proclamation of Islam, the Qur’aan says: *“Say (to all the kuffaar): ‘Verily, it has been revealed to me that most certainly, your God is One God. Thus, will you become Muslims?’” (Ambiyaa, Aayat 108)*

With great clarity, Hadhrat Hood (alayhis salaam) discharging the obligation of Da’wat, said to the mushrikeen: *“Verily, I testify to Allah. (Now) you (O Mushrikeen!) testify that verily, I have dissociated from those (false gods) whom you assign as partners (of Allah). – (Hood, Aayat 54)*

Commanding that the Haqq be delivered unambiguously without compromise with baatil, the Qur’aan orders: *“Say: O people! If you are in any doubt regarding my Deen (Islam), then (know) that I do not worship those (false deities) which you worship besides Allah. But, I worship Allah, The One Who will take your life, and I have been commanded to be among the Mu’mineen, and that I establish*

your focus on the Straight Deen. Therefore never be among the mushrikeen. And, do not call (on false gods) besides Allah that which cannot benefit or harm you. Verily, if you do so, then you are among the oppressors.” (Yoonus, Aayaat 104, 105, 106)

The Qur’aan is replete with commands to proclaim the pure Deen of Islam without the slightest ambiguity. This was Rasulullah’s mission, and this is the mission which Muslims have to perpetuate. But the conspiracy of the kufr interfaith movement has been created by the West to undermine and destroy Islam. To achieve this nefarious plot, they have placed their surrogate Saudi Arabia to lead the vile movement.

Muslims should understand that whilst we can and have to be tolerant with non-Muslims and live in harmony with them, kufr doctrines are intolerable to Muslims. Islamic toleration is limited to harmonious social life. It is not extended to the domain of belief and practice. Toleration of kufr beliefs is kufr.

WHAT IS TASAWWUF?

The meaning and soul of Tasawwuf are lost to both the Shaikhs and Mureeds of this era. In our day, Tasawwuf has largely become confined to public sessions of halqah thikr, singing of naa’ts and nazams, jalsahs and merrymaking functions where mureeds and others fill their bellies gluttonously with

sumptuous dishes in complete contradiction of the principles of Tasawwuf.

Some of the Akaabir Sufiya described Tasawwuf as follows:

* “Tasawwuf is to shun all nafsaaani desires.” (Abul Hasan Noori)

* “Tasawwuf is to guard time.” Time should not be squandered in futility and acts which displease Allah Ta’ala.

* “Tasawwuf is to hang on to the Haqq.” (Ibnul Ataa)

* “The Sufiya are children in the abode of Haqq.” (Abu Yazeed)

* “The basis of Tasawwuf is adherence to the Kitaab (Qur’aan) and Sunnah, shunning bid’ah and base desires, acceptance of the excuses of people, regular observance of *auraad*, abstention from concessions and interpretations.” (Abul Qasim Nasraabaadi)

* “Tasawwuf is the elimination of every evil attribute and adornment with every beautiful attribute. It also means the annihilation of the nafs and existence for the Sake of Allah.” (This is the definition according to the Mutaqaddimeen Sufiya)

* “Tasawwuf is abstention from everything in which there is even a shadow of haraam and to protect the tongue from futile talk.” (Shaikh Ash-Sheer Baaftadah Efendi)

* “Tasawwuf, the whole of it is Aadaab. There is an aadaab (etiquette) for every time; an aadaab for every

condition and an aadaab for every place. He who observes the aadaab will reach the rank of Men - i.e. the Auliya.”

These are a few from the numerous similar descriptions of Tasawwuf proffered by the Sufiya. Tasawwuf is the development of moral excellence. It is not a mysterious cult which ignoramus have made of it. The Qur’aan and Sunnah are replete with Tasawwuf. Just as Rasulullah (sallallahu alayhi wasallam) was the first proponent of Fiqh, so too was he the first proponent of Tasawwuf.

SHAITAANI INTERFERENCE

Rasulullah (sallallahu alayhi wasallam) said that shaitaan interferes with every child who is born. It is for this reason that the baby screams when it is born. However, Allah Ta’ala had protected Hadhrat Maryam (alayhas salaam) and Hadhrat Isa (alayhis salaam) from such shaitaani interference.

Parents should supplicate to Allah Ta’ala to protect their children from shaitaani interference.

SWEETNESS OF IMAAN

Hadhrat Anas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that a person in whom there are three conditions tastes the sweetness of Imaan:

1. His love for Allah and Rasulullah (sallallahu alayhi wasallam) exceeds his love for all other things.
2. His friendship with any person is only for the Pleasure of Allah Ta'ala (i.e. not for any worldly or nafsani motive).
3. He abhors plunging into kufr just as one abhors (and fears) plunging into a fire.”

THE CONFINES OF AQL

Rasulullah (sallallahu alayhi wasallam) said: “Allah Ta'ala has divided *Aql (Intelligence)* into three portions. Whoever is within the bounds of these divisions has excellent intelligence. He who is beyond its confines is devoid of Aql (intelligence). (1) Proper ma'rifat (recognition) of Allah Azza Wa Jal. (2) Perfect obedience to Allah Azza Wa Jal. (3) Beautiful patience regarding the commands of Allah Azza Wa Jal.” Thus those lacking in ma'rifat, taa-at and sabr are devoid of Aql.

MAUT IN A BEAUTIFUL FORM

A *nisbat* (spiritual relationship) with a Buzrug is a Treasure which comes to one's aid even at the time of Maut. Once a lady became bay't to Hadhrat Qaari Muhammad Tayyib (rahmatullah alayh) who was the Muhtamim (Principal) of Darul Uloom Deoband.

After becoming his mureed, the lady did not keep contact for 20 years. However, she diligently practised the *ma’mulaat* (*acts of ibaadat*) which Hadhrat Qaari Tayyib had prescribed for her.

Now after 20 years she was on her deathbed. Suddenly she said: “Look! Hadhrat is coming!” After a few moments, she said: “Look! Hadhrat has reached me.” Then she said: “Hadhrat is instructing me to recite something.” Then she asked the form who had the appearance of Qaari Tayyib Sahib: “Hadhrat”, what are you instructing me with?” Then she said: “Good. I am reciting it.” Then she recited: “*Laa ilaha il lallahu Muhammadur Rasulullah*”, and her soul took flight from her earthly body

The Angel of Death had assumed the form of her Shaikh to comfort her. This is the value of *nisbat* with a Wali of Allah Ta’ala.

ALLAH’S NAME AND ZUNNUN

Once before his reformation, Hadhrat Zunnun Misri (rahmatullah alayh) was on a journey with some companions. At a place where they rested, one of the group removed a boulder. It appeared to them that something was underground where the stone had been. When they dug up the spot, a big treasure of gold, silver and precious stones was discovered. Among the treasure was a frame with Allah’s Name beautifully inscribed.

The friends decided to divide the treasure among themselves. Hadhrat Zunnun (rahmatullah alayh) said: “I shall take the Name of Allah. Divide the treasure among yourselves.” He was thus given the frame with Allah’s Name. That night, a Buzrug appeared in Zunnun’s dream and said: “Since you had sacrificed gold and silver, and had selected Allah’s Name, Allah Ta’ala too has chosen you for Himself.”

When Hadhrat Zunnun’s eyes opened, he perceived that his heart was filled with divine love and the *Ma’rifat* of Allah Ta’ala.

CONCEALED CHARITY

Rasulullah (sallallahu alayhi wasallam) said: “Help (yourself) in your needs by means of giving Sadqah in concealment.”

FASTING LIKE A DOG

Rasulullah (sallallahu alayhi wasallam) said: “*There is many a fasting person in whose fast there is nothing for him but hunger.*” In other words, he ‘fasts’ like a chained dog which is denied food and water the whole day.

Abstaining from food and drink is only one dimension of *Siyaam* (Fasting). It is only the physical side of Fasting. The greater and primary

objective of *Siyaam* is the reformation of the nafs – to subdue the evil qualities of the lustful nafs and to adorn it with the attributes of moral excellence. Thus, the one who abstains from food and drink during Ramadhaan, but give vent to all his bestial dictates, is like a chained dog which is denied food and water.

Sin and indulgence in futility, nonsense, drivel, sport and the like are all destructive of the spiritual dimension of *Siyaam*. Squandering the precious moments of the glorious Nights of Ramadhaan listening to the rubbish disgorged by media such as Radio Shaitaan and Television Shaitaan utterly destroy the benefits and the reward of *Siyaam*. In addition to the destruction of the benefits, the punishment for indulgence in sin and futility is multiplied manifold.

WATER AND SAND

Rasulullah (sallallahu alayhi wasallam) said: ***“When barkat (blessing) is not bestowed in the wealth of a man, then he squanders it in water and sand.”*** This is a reference to unnecessary construction of buildings – palaces, palatial homes and mansions. When a person intends to squander money in mansions of riya (show and ostentation), he should contemplate on Maut and the Qabr which will be his ultimate worldly abode where his body will be food for worms, and where the dreadful torments of the grave await him.

RIZQ AND EFFORT

Rizq (worldly sustenance – food, clothing, shelter) is predetermined. Rasulullah (sallallahu alayhi wasallam) said: “Rizq is sealed and the avaricious one is deprived.” Regardless of business acumen and effort, everyone will receive only the amount of Rizq Allah Ta’ala has determined for him, nothing more and nothing less.

*Rizq is not the product of our efforts. It is the decree of Allah Ta’ala. Whilst effort is a channel through which our predetermined Rizq reaches us, it is not the creator of the Rizq. Another channel through which Rizq is delivered to us is the weak and the poor. In this regard, Rasulullah (sallallahu alayhi wasallam) cited the following Hadith Qudsi (i.e. a statement of Allah Ta’ala): “**Search for Me among your weak ones, for verily, you are being provided Rizq or being helped via your weak ones.**”* Assist the weak and the poor. Allah Ta’ala will grant barkat in your Rizq.

THE SIGN OF IMAAN AND SIN

Hadhrat Abu Umaamah (radhiyallahu anhu) narrates that a man asked Rasulullah (sallallahu alayhi wasallam): “O Rasulullah! What is the sign of Imaan?” Rasulullah (sallallahu alayhi wasallam) said: “When your good deeds are pleasing to you and

your evil deeds repugnant, then understand that you are a Mu'min."

Then the man asked: "O Rasulullah! What is the sign of sin?" Rasulullah (sallallahu alayhi wasallam) said: "Anything which agitates your conscience, is sinful."

A SULTAN IS FORGIVEN

After his demise, someone saw Sultan Mahmood Ghaznawi in a dream. (He was the Sultan of Afghanistan). The person saw the Sultan strutting happily in Jannat. He asked the Sultan: "How come you are so quick in Jannat? The condition of kings is usually deplorable and lamentable in the Hereafter?" Mahmood Ghaznawi responded: "Allah Ta'ala forgave me on account of a very small act. Once I visited the khaanqah of Hadhrat Shaikh Abul Hasan Khirqani (rahmatullah alayh). Some persons were sweeping the khaanqah. Dust was flying about. I took some of the dust and rubbed it on my face. I did so because I believed that it was the dust from the garments and bedding of the devotees of Allah Ta'ala. Allah said to me: "You had honoured even the dust of the Durwaishes who were in My path. By the barkat of that dust I have freed your face from the Fire of Jahannum."

THE BARKAT OF THE AULIYA

After Hadhrat Ahmad Ali Lahori (rahmatullah alayh) was buried, a wonderful fragrance emanated from his grave similar to the fragrance which had exuded from the Qabr of Imaam Bukhaari (rahmatullah alayh). All who visited the Grave were wonderstruck by this phenomenon. Hadhrat Lahori (rahmatullah alayh) was almost always in a state of grief and shedding tears.

After many days, one of his khaleefas saw him (Hadhrat Lahori) in a dream. He enquired of his condition. Hadhrat Lahori said: “When I was ushered into Allah’s Presence, Allah Ta’ala said: ‘Ahmad Ali! Why were you so fearful of Me?’ Hadhrat Lahori said to his khaleefah in the dream: ‘When I heard this, I became more fearful and began to cry profusely.’

Allah Ta’ala said to me: ‘Ahmad Ali! You are still so fearful. Today is not a day to grieve. It is a day of reward. We are today honouring you. We have forgiven you, and all those who are buried in the Qabrustaan where you are buried.”

UMAR’S RUMAAL

(Rumaal is a cloth worn on the head).

During the khilaafate of Hadhrat Umar (radhiyallahu anhu), a huge fire broke out in Madinah Tayyibah. As the fire was raging, Hadhrat Umar (radhiyallahu

anhu) gave his *Rumaal* to Hadhrat Tameem Daari (radhiyallahu anhu) with the instruction to strike the fire.

Hadhrat Tameem (radhiyallahu anhu) struck at the fire with the *Rumaal* as if he was striking an animal with a whip. With each strike, the fire receded until it was finally extinguished. This was the effect in even the garment of Hadhrat Umar (radhiyallahu anhu) by virtue of the Rasulullah's duas.

THE DUNYA

Hadhrat Nabi Isa (alayhis salaam) once in a dream saw a cow. Its head was smashed open and its tail was cut off. Hadhrat Isaa (alayhis salaam) asked: "Who are you?" The cow responded: "I am the dunya (the world)." Nabi Isaa (alayhis salaam) said: "Why are you in this condition?" The dunya (the cow) said: "My lovers pursue me. They have managed to cut my tail but are unable to catch me." Nabi Isaa (alayhis salaam) said: "Why is your head smashed?" The dunya said: "I run after those who flee from me. They have rebuffed and severely wounded me, but I am unable to apprehend them."

The Mashaaikh say: "He whose zuhd (renunciation of the dunya) is true, the world comes to him in humiliation."

ABU MUSA KHAULAANI

Hadhrat Abu Musa Khaulaani (rahmatullah alayh) was from amongst the senior Taabi-een. During the khilaafate of Hadhrat Abu Bakr Siddique (radhiyallahu anhu), the impostor Musailamah Kaththaab had claimed to be a nabi. He had captured Hadhrat Khaulaani and had threatened to cast him into a blazing fire if he refused to accept his (Musailamah's) nubuwwat. Hadhrat Khaulaani refused and said: 'Do as you please.'

A huge blazing fire was lit and Hadhrat Khaulaani was cast into it. He exclaimed: 'Allaahu Akbar! Bismillaah! The fire had absolutely no effect on him. Musailamah had no alternative but to set him free. News of this episode reached Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) in Madinah.

After some time, Hadhrat Khaulaani decided to make ziyaarat of Rasulullah's Grave. He set off from Yamaamah for Madinah. When he reached Musjid Nabawi, he entered and performed two raka'ts Salaat. Just as he completed his Salaat, Hadhrat Umar (radhiyallahu anhu) seeing the stranger, approached him and asked: "Who are you?"

Khaulaani: "I am Abu Musa Khaulaani."

Hadhrat Umar: "From where are you?"

Khaulaani: "From Yamaamah".

Hadhrat Umar: “We have heard that in Yamaamah there is a man whom Musailamah Kath-thaab had cast into a fire, but the fire had no effect on him.”

Khaulaani: “Yes. I am that person.”

Hadhrat Umar’s face became radiant with delight.

He said: “Come! I shall take you to the Khalifah of Rasulullah (sallallahu alayhi wasallam), Abu Bakr Siddique (radhiyallahu anhu).” When they were in the presence of Hadhrat Abu Bakr (radhiyallahu anhu), Hadhrat Umar (radhiyallahu anhu) said: “O Ameerul Mu’mineen! Allah Ta’ala has raised today in this Ummah someone who has freshened the memory of Nabi Ibraahim’s Imaan. Subhaanallaah! By virtue of Imaan, Allah Ta’ala has protected him from burning in the fire.”

SIGNS OF QIYAAMAH

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) narrating a Hadith, pertaining to the Signs of Qiyaamah, said that among these signs are: “When your Ulama (i.e. genuine Ulama-e-Haqq) have departed (from this dunya) and your qaaris (such as these moron, munaafiq television qaaris and molvis) have become abundant, when your Fuqaha are depleted; when your rulers (the civil service) have become abundant; when your trustworthy ones are few; when the dunya (the world) is pursued with deeds of the Aakhirah (as these moron qaaris and molvis are perpetrating with TV Shaitaan and Radio

Shaitaan) and when Knowledge (of the Deen) is acquired for purposes other than the Deen.” – These are among the Signs of Qiyaamah which are unfolding in front of our eyes.

DIVINE LOVE REPLACES A PERISHABLE LOVE

A very handsome young man was a worker in the king's palace. Everyone in the palace commented on his handsomeness. Once when his eyes fell on the princess who was famed for her beauty, the worker fell in love with her. The princess too had fallen in love with him. But there was no possibility of them meeting in the palace. They exchanged letters surreptitiously.

A plan dawned on the princess. She wrote to the young man that her father, the king honoured pious people. She suggested that he should abandon his work at the palace and take up residence in a hut on the outskirts of the city and engage in ibaadat. Soon the news will spread of a holy man in the vicinity. She will take permission from her father to visit the 'holy' man to gain dua and blessings from him.

The young man acted accordingly. He abandoned his post at the palace, donned the garments of a Sufi and set himself up in a hut in the woods outside the city. Soon word spread in the vicinity that a pious man had taken up residence near to the city. People

visited him and would find him in ibaadat. They requested for duas and sought naseehat. The impostor would satisfy them with his duas and advice.

The king also was informed of the Sufi. The princess asked her father for permission to visit the Sufi to gain his benediction. The king readily granted her permission. When the princess arrived at the hut, there were many people outside waiting to be granted permission to enter. However, being the princess and known to all, she entered alone.

When the young man saw her, he sternly rebuked: “Who gave you permission to enter? Lady, immediately go out! How dare you enter without permission?” The princess responded: “I am your beloved one whose beauty had captivated you, and for whom you had yearned in solitude night and day. I have now come to present myself to you.”

The Sufi turning away his face from her said: “Lady that was a bygone time. That time has departed. My heart is now filled with the Love of my True Beloved. Now, I cannot tolerate even looking at you. So take leave.”

Although the young man had entered the realm of ibaadat with insincerity, his engrossment with Allah’s Thikr effaced the perishable love from his heart. Then Allah Ta’ala bestowed to him the treasure of His Own Love. This was the barkat of Thikrullaah.

JUBBUL HUZN – THE PIT OF GRIEF

Rasulullah (sallallahu alayhi wasallam): “Seek refuge with Allah from Jubbul Huzn?”

The Sahaabah: “O Rasulullah (sallallahu alayhi wasallam)! What is Jubbul Huzn?”

Rasulullah (sallallahu alayhi wasallam): “It is a valley in Jahannum. Daily Jahannum seeks Allah’s protection from it 400 times.”

The Sahaabah: “O Rasulullah! Who will enter it?”

Rasulullah (sallallahu alayhi wasallam): “It has been prepared for the Qurraa’ (qaaris) who display their deeds (for public acclaim). Verily the worst of the qaaris are those who visit the rulers.”

PURSUING THE DUNYA WITH DEEDS OF THE AAKHIRAH

Narrating a Hadith in which some signs of Qiyaamah are mentioned, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said:

“The dunya will be pursued with deeds of the Aakhirah.”

“Deeds of the Aakhirah” are acts of Ibaadat and all ways and means of establishing and achieving the goals of the Aakhirah. Rasulullah (sallallahu alayhi wasallam), stating this very same theme in another

form, said: *“Recite the Qur’aan. Do not eat by means of it.”*

During the *Khairul Quroon* era, i.e. the First Three Ages (Sahaabah, Taabieen and Tab-e-Taabieen), remuneration for teaching the Deen, reciting the Athaan, performing the duties of Imaamate, Ifta, etc., was haraam. After the *Khairul Quroon* era, when the Fuqaha-e-Muta-akh-khireen (the Later Fuqaha and Ulama) discerned that these vital Deeni obligations could not be fulfilled because of the acute dearth of men of Taqwa, living only for the Aakhirah, they (the Fuqaha) were constrained by the prevailing situation to invoke the Shar’i principle: *“Dire needs legalize prohibitions”*, to issue the verdict that henceforth it will be permissible to remunerate monetarily Ustaadhhs, Muath-thins, Imaams, etc. – those engaged in vital Deeni capacities.

Since this permissibility was dictated by dire need, it applies to only vital Islamic institutions. It may not be extended to acts and practices on which the subsistence and endurance of the Deen are not reliant. For example, if in this age of moral and spiritual corruption in which the Ulama-e-Soo' preponderate, and also due to the almost total lack of Taqwa which is essential for devotion and sacrifice, Ustaadhhs are not paid salaries and Imaams are not paid for executing imaamate duties, and Muath-thin's are not paid, then all the Madaaris will close down; the Musaajid will be without Imaams and Muath-

things. In brief, the Deen will be severely prejudiced. All of its vital institutions will be severely affected and even terminated.

However, despite this lamentable permissibility of accepting wages for pure Deeni services and ibaadat, the ruling may not be extended to non-essential acts. Hence, it remains haraam to remunerate a Haafiz for only reciting the Qur'aan Majeed in Taraaweesh Salaat. The practice of giving gifts to the huffaaz on the completion of the Qur'aan Majeed during Ramadhan; the practice of huffaaz travelling to other countries to lead the Taraaweesh purely for the sake of monetary gain; operating a Madrasah as a business venture for monetary gain by way of charging fees; operating Zakaat-collecting organizations for monetary gain; operating Daarul Iftas for monetary gain, are all haraam.

If an Ustaadh is wealthy or has an income which is sufficient for his needs, then it will not be permissible for him to teach the Qur'aan and Deen for a wage. If a Madrasah has adequate funds – funds contributed by the community or acquired from Waqf property, then it will be haraam to charge fees for imparting *Ilm-e-Wahi* (Knowledge of the Qur'aan and Deeni subjects). If a Mufti has personal wealth or an income, he may not demand a wage for manning the Darul Ifta. Those who have set up organizations to collect Zakaat funds, may not remunerate themselves from the Zakaat funds they collect.

In our present age, the Deen is despicably exploited and commercialized for personal monetary gain. All departments of the Deen are for the attainment of Thawaab in the Aakhirah and for gaining Allah's Pleasure. The objective of the Deen is NOT monetary gain and worldly status. Allah Ta'ala says in the Qur'aan Majeed:

“Do not purchase with My Aayaat a miserable price (bargain, gain).”

HALAAL FOOD AND HUQOOQ

“In this Path of Tasawwuf (the Path of moral reformation), consumption of halaal food is an imperative condition. As long as one does not sincerely and fully repent from haraam and fulfil the *Huqooq* (rights) of others or make amends and obtain their pardon, there is no hope for success.” (*Hadhrat Maulana Ashraf Ali Thanvi*)

HARAAM GAZES

“Casting an intentional gaze in general at *ghair mahaarim* (strange females) and *amaarid* (young boys) is haraam regardless of casting the gaze without intention of deriving lustful pleasure. The initial gaze without lust is the introductory step for the follow-up gaze of lust, hence it (the initial gaze) is also haraam.

The idea that ‘my looking is innocent and without lust’ is a total deception. When you gaze intentionally, your bond with Allah Ta’ala will be eliminated.” (*Hadhrat Maulana Ashraf Ali Thanvi*)

Rasulullah (sallallahu alayhi wasallam) said: “*He who glances at a ghair mahram woman with lust, (hot) iron rods will be inserted into his eyes on the Day of Qiyaamah.*”

Shaitaan and the nafs are cunning teachers. They spread their snare with the deceptive idea of ‘pure and innocent gazing’.

JUST LIKE ABU JAHL

“In Islam the meaning of *Ilm (Knowledge)*, is *Uloom-e-Ma’aad* (the Knowledge of the Abode of Return), i.e. the Knowledge necessary for success and salvation in the Aakhirah. This is the Knowledge of the Qur’aan, Hadith and Fiqah (the Knowledge of the Shariah).

It is termed the Knowledge of *Ma’aad* because we on earth are on a journey which was initiated in Jannat which is our true and original Home. Just as our Progenitors/Ancestors Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam) were created in Jannat, so too was all mankind created in Jannat. After the creation of Hadhrat Aadam (alayhis salaam), Allah Ta’ala extracted all the *arwaah (souls)* of the entire mankind in the form of

infinitesimal creatures, and took the Pledge of Obedience from them.

With Hadhrat Aadam's descent to earth, his entire progeny was also transferred from Jannat to earth. It is therefore imperative to acquire that *Ilm* which is necessary for a safe journey back Home. Secular knowledge or only knowledge of the Arabic language is wholly inadequate. Similarly, one who acquires the Knowledge of *Ma'aad* but does not submit to it or he distorts and changes it (with baatil interpretation), is like the Kuffaar of Makkah. There is no difference between him, Abu Jahl and Abu Lahab." (*Hadhrat Maulana Ashraf Ali Thanvi*)

HADHRAT ZUNNUN MISRI

Hadhrat Zunnun Misri (rahmatullah alayh), the famous Wali of Egypt of the third Islamic century, was branded a zindeeq (heretic/kaafir) by the people of Egypt. His mystical statements were beyond their intellectual capacity. The people sent a petition to Khalifah Mutawakkil in Baghdad complaining severely about Hadhrat Zunnun (rahmatullah alayh). Many blasphemous statements and beliefs were attributed him. The Khalifah ordered his arrest and instructed that he be sent in chains to Baghdad which was the seat of the Khilaafate.

Consequently, Hadhrat Zunnun (rahmatullah alayh) was put in chains and dispatched to Baghdad. When he finally was delivered into the court of the

Khalifah, he commented: “Today I have learnt how to be a Muslim from two persons: an old lady and a young man.” When he was asked to explain, he said: “Along the way to the court, a young water-carrier gave me some water to drink. I indicated to a friend who had accompanied me to give him a dinar. The water-carrier refused to accept it, and commented: “It is dishonourable to take payment from a stranger in chains.”

“When I was ushered into the Khalifah’s court, I became a bit apprehensive when I observed the pomp and splendour, the soldiers, guards, etc. As some change overtook me, there suddenly appeared an old lady with a stick in front of me. She reprimanded: ‘Beware! Never fear! The one to whom they are taking you is a human being just as you. He cannot do you anything without the Will of Allah Ta’ala.’” Then she disappeared.

The Khalifah ordered that Hadhrat Zunnun be imprisoned for forty days.

After he was released, he fell down due to extreme weakness. His head was injured and blood gushed forth. Miraculously, the blood did not run on to his face nor on his garments, but would run off directly from his forehead on to the ground and the ground would instantaneously absorb it.

Before he was released, he was brought into the presence of Khalifah Mutawakkil and interrogated about his beliefs and the seemingly blasphemous statements attributed to him. Hadhrat Zunnun

acquitted himself with such eloquence and elucidation that the Khalifah broke down crying. All the noblemen and scholars present were amazed at the eloquence and the elaboration presented by Hadhrat Zunnun (rahmatullah alayh). So awed became the Khalifah that he became the mureed and devotee of Hadhrat Zunnun Misri (rahmatullah alayh) who was sent back to Egypt in great honour and respect.

HALAAL TAYYIB FOOD

Hadhrat Zunnun Misri (rahmatullah alayh), the famous Wali of Egypt, was jailed for 40 days by the Khalifah of the time. On false charges of blasphemy. Hadhrat Bishr Haafi's sister who was a saintly lady of lofty rank would daily send one bread to the prison for Hadhrat Zunnun. After forty days when he was released, it was seen that the forty bread were all intact. He did not eat a single piece of the bread. This realization grieved the saintly lady. When she queried the reason for having abstained from the bread which she had prepared from her halaal earning, Hadhrat Zunnun (rahmatullah alayh) said that he was aware that the bread was from her halaal earnings, however, the container in which the bread was sent was contaminated by the hands of an oppressor. This was a reference to the hands of the jail warder who would bring the bread.

Although it is not expected of Muslims of today, so extremely deficient in Taqwa and weak in Imaan, to adopt the extreme caution exercised by the illustrious Auliya of bygone times in the matter of abstention from the slightest vestige of moral and spiritual food-contamination, it is necessary to understand that abstention from halaalized carrion and diseased commercial chickens and all kinds of *mushtabah* food is Waajib (compulsory). This is the minimum degree of observance expected of all Muslims. Failure to observe this minimum degree of Taqwa culminates in the incremental deterioration and weakening of Imaan, and the destruction of Islamic Akhlaaq (Morality).

TRIFLING WITH THE HADITH – BEWARE

THE CALAMITY OF TESTING RASULULLAH’S WARNING

A man went to study Hadith from a famous Shaikh in Damascus. He remained in the company of the Shaikh for some years. However, he did not see the face of his Ustaadh because the Shaikh always had a cloth fully covering his face. One day after the Shaikh had gained a strong bond of affection and confidence with his student, he (the Shaikh) removed the cloth covering his head. The student was shocked and overcome with fear when he saw that the head of

his Shaikh was the head of a donkey – a real donkey, not a mere resemblance.

As the Shaikh revealed his face, he sadly commented: “O my son! Beware of being ahead of the Imaam. I read the Hadith in which Rasulullah (sallallahu alayhi wasallam) warned: *“He who lifts his head before the Imaam (in Ruku’ or Sajdah) should fear for perhaps his head will be transformed into the head of a donkey.”* I considered this far-fetched and put it to test. In consequence, my head was transformed into the head of a donkey as you are witnessing at this moment.”